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CRITICAL REVIEW.

For the Month of *April*, 1777.

A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a new Translation of St. Paul's First Epistle to the Corinthians, with a Paraphrase and Notes. To which are added other theological Pieces. By Zachary Pearce, D.D. late Lord Bishop of Rochester. Published from the Original MSS. by John Derby, A.M. Two Vols. 4to. 2l. 2s. Cadell. [Continued from p. 204.]

IN a former article we have given our readers some extracts from the annotations of this learned writer. But as we went no farther than the sixth chapter of St. Matthew, we shall proceed, with that impartiality, which ought to be observed in all critical investigations.

‘Mat. vi. 11. *This day our daily bread.*] Origen (de Oratione) says “that the word ἐπιείστος had not been used by any Greek author, or [nor] was used in common conversation; but seemed to have been first formed by the evangelists.” It is probable, that they derived it from ἐπὶ and εἶσα, and therefore Jerom rendered it by supersubstantialis, meaning thereby, as I suppose, spiritual food, that is, the doctrine of the gospel, called frequently *ἄρτος*, bread or food, in what John, ch. vi. reports Jesus to have said to the Jews . . . This sense seems to be the more probable, because no other part of this prayer has any relation to a bodily want, and this sense of the word comes most naturally after the foregoing petitions.’

The sense, which our author prefers, is surely the most improbable and unnatural.

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They who translate *ἐπισίον* *super substantialiam* do not consider the difference between *ἐπισίος* and *ὑπερσίος*. Chrysostom explains the word *ἐπισίον*, *ἐπὶ τὴν ἑσπρίαν τε σώματος διαβαινόντα, καὶ συγκροτῆσαι ταύτην δυνάμενον*. Vol. v. 187. 14: but in another place, by *ἐφημέριον*. Vol. ii. 138. 29, 30; and i. 426. 4. reciting this petition, he adds, *ἀντὶ τῆς τῆς ἡμέρας τροφῆς*. Suidas interprets it, *ὃ ἐπὶ τῇ ἑσπρίᾳ ἡμῶν ἀρμόζων*: that is, sufficient to sustain life, a competency; *ἢ ὁ καθημέριος*, or daily bread. vol. i. p. 823. vol. iii. p. 6.

Every body, says Le Clerc, knows, that the Greeks used the phrase *τὸν ἐπιόντα χρόνον* to signify, as well in general the time future, as the day *immediately* ensuing, from the verb *ἐπιίμι*, to approach, or be at hand. The meaning of Christ therefore is this: 'give us every day, all the remaining part of our lives, as much as may be sufficient for our subsistence.'

It may be observed, in favour of the common translation, that the primitive church read it *panem quotidianum*, as appears by the citations of Tertullian de oratione, & Cyprian. St. Jerom, whom our author quotes, seems to be wavering in his opinion: for in his notes on Ezekiel, ch. xviii. he calls it, *panem substantivum*, five *superventurum*, and in St. Luke he reads *quotidianum*. But, which is of great importance in this question, he tells us, that he consulted the Gospel of the Nazarenes, supposed to be the genuine Hebrew copy of St. Matthew, and found the word *מחר* *macher*, of *to-morrow*. "In evangelio, quod appellatur secundum Hebræos, pro *super-substantiali* pane reperi *מחר*, quod dicitur *crastinum*: ut sit sensus, panem nostrum *crastinum*, id est, futurum, da nobis hodie." Com. in Matth. ch. vi.

The spiritual interpretation of this passage was chiefly maintained by the African fathers, and those who allegorized the plainest texts of scripture, on an absurd supposition, that our bodily wants were not worthy to be the objects of a christian's prayer.

If this petition is to be understood of the sacramental bread, it would oblige all christians to receive the sacrament every day: which is not required. But supposing such a practice were enjoined, it is not to be imagined, that our Saviour would teach his disciples to pray for what they could not comprehend: for the sacrament was not then instituted. On the contrary, it was very natural to teach them (circumfranced as they were) to pray for the necessities of life, and to depend on Providence from day to day, as their forefathers had done, when they were fed with bread from heaven, in the wilderness.

Lastly,

Lastly, if this petition refers to the gospel, as our author supposes, it is a useless repetition: for the same thing is expressed much more intelligibly and emphatically in these words almost immediately preceding, 'thy kingdom come.' There is also an impropriety in praying for the greatest of all spiritual blessings in a limited sense, requesting only to have it from day to day, especially when just before we had prayed for the same thing without restriction.

'Ch. viii. 17. *He took our infirmities and bare our sicknesses.*'] The prophet Isaiah means the afflictions, which Jesus was to undergo, not those of others, which he was to cure. It is not obvious then, how that prophecy has any relation to Jesus's healing diseases. May not the whole verse have been inserted here by mistake, having been at first a marginal or interlineal quotation of somebody, who judged it, though ignorantly, to the purpose of what is said in ver. 16? Peter in 1 Ep. ii. 24, where he seems to have this place of Isaiah in view, quotes the LXX. version aright, and applies the word aright: 'he bare our sins, says he, in his body upon the tree, i. e. the cross.'

Our author, by asserting, that this quotation is 'ignorantly' or improperly applied, has thrown out a reflection, which must necessarily fall on the evangelist, if this verse is authentic: and we have not the authority of any one MS. to justify us in supposing, that it is an interpolation. The prophet, speaking of the Messiah, says: "he took our infirmities and bare our sicknesses, or griefs." This is the literal translation of the original. *נשא* signifies to *take up* a thing, in order to carry it; and *כבד* to *carry it*, when it is taken up. Now the very design of our Saviour in bearing our sorrows and infirmities, was to carry them away; to ease the loaded and oppressed. The evangelist, speaking of Christ's having cured many diseased persons, or taken away their infirmities, subjoins the expressive words of the prophet. There is nothing extraordinary in this application. In many other passages the evangelists apply the words of the Old Testament to different purposes, and different incidents, without regarding the original intention and view of the prophet.

'Ver. 28. *Possessed with devils.*'] Mention is frequently made in the New Testament of men possessed with devils: agreeably to which, Jos. Antiq. viii. 2, 5, gives us a long account of a devil, which he saw driven out of a man by one Eleazar in the presence of Vespasian; and where he speaks of such attempts as very common among the Jews; and he describes the *δαίμονια* to be "the spirits of wicked men, entering

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into the living, and destroying such as did not meet with help." Bell. Jud. vii. 6.'

Our author supposes, that the Jewish phrase, being 'possessed with a devil,' does not mean any natural disorder, but a real possession by an evil spirit. And he refers us to two passages in Josephus, in confirmation of this opinion.

The assistance, to which that historian alludes, were certain charms, communicated by king Solomon. The story of Eleazar is worth reciting. "This venerable rabbi is introduced into the presence of Vespasian, and a great number of his courtiers and soldiers. A demoniac is produced. Eleazar takes a ring, which had one of those roots under the seal, the virtues of which had been discovered by Solomon. He applies it to the nose of the demoniac, and bids him smell; and instantly extracted the demon through his nostrils. The man immediately falls down; but the exorcist repeating two or three magical words, together with the name of Solomon, adjured the demon, that he should never return. However, being desirous to give the company more complete satisfaction, with respect to the efficacy of his art, he sets a basin full of water at a small distance, and commands the demon to overturn it, and thus convince the spectators, that he had left the body of the patient. The demon obeys the injunction; and every one acknowledges the prodigious wisdom of king Solomon."

The root, by which this wonderful operation was performed, was called Baaras, and is described in the place, to which our author refers us, with many circumstances more ridiculous, if possible, than the story of extracting the evil spirit through the nose of the demoniac.

If our learned commentator had endeavoured to invalidate the scriptural account of the demoniacs, and the cures performed by our Saviour, perhaps he could not have taken a more effectual method for this purpose, than that of appealing to this impudent cheat. It may be observed that Josephus, when he introduces the story, says, *ἰσορίσα γὰρ τινά*. This is a little equivocal. *ἰσορίσα*, though usually translated *vidi*, signifies also *memoriae tradidi*, *percepi ex auditu ac relatione*; and if this last interpretation be admitted, the testimony of Josephus may be only founded on some idle report. Be this as it may, Josephus has given us many instances of his extreme credulity and superstition, and his propensity to relate the most incredible tales. Speaking of the pillar of salt (Antiq. i. 11.) he says, *ἰσόρην αὐτὴν*. But if he saw the ejection of the demon no better than he saw the pillar of salt, we need not use many words to disprove his testimony.

“ Ch. ix. v. 10. *Publicans and sinners sat down with him.*] I suspect, that the words *and sinners*, in the original, are an interpolation ; for as Matthew was himself a publican, it is not likely, that he, when he spake of publicans, would add the words, *and sinners*, though the rest of the Jews were accustomed to do it by way of contempt to the publicans. In no one instance, I think, throughout his gospel does he join publicans and sinners together, when speaking in his own person, and not in the words of others.”

We differ in opinion from his lordship for the following reasons : 1. No MS. countenances the idea of an interpolation. 2. Matthew and all the rest of the sacred writers relate the plain matter of fact, even when it implies a reflection on themselves. This verse therefore contains a noble instance of the author's ingenuousness and sincerity. 3. He could not properly avoid the expression, as the next verse would have been unintelligible without it. “ When the Pharisees saw it, they said unto his disciples, why eateth your master with publicans and sinners ?”

“ Ch. xiv. 2. *This is John the Baptist.*] According to the English translation here, and in Mark vi. 14, 16. Herod pronounced, that Jesus was John risen from the dead : but Luke, in ch. ix. 7, 8. represents this matter otherwise. For he tells us, that ‘ it was said of some, that John was risen from the dead ;’ while others said, that Jesus was Elias ; and others, that he was one of the old prophets. To this Luke adds, that Herod was perplexed (or rather, *doubted*) i. e. doubted which of the three Jesus was, or rather, whether he was any one of them. With regard to John, Herod seemed to be almost sure, that Jesus was not he : for in verse 9 of that chapter, Luke tells us, that Herod said, “ John have I beheaded : but who is this of whom I hear such things ? And he desired to see him.” These seem not to be the words of one, who was convinced, that John was risen from the dead, but rather of one, who was convinced of the contrary.”

In conformity to this note his lordship translates Herod's words, by way of question, thus : ‘ Is this John the Baptist ? has that very He been raised from the dead ? and do therefore powers work in him ? or is he therefore enabled to do mighty works ?’

If we are not much deceived, this clumsy translation destroys the beauty and energy of this passage. As it stands in the common version it exhibits an admirable picture of a guilty mind. People in general formed uncertain conjectures concerning Jesus. “ Some said, it is Elias : others said, it is one of the old prophets.” But when Herod heard thereof he

formed a conclusion which filled him with horror. "It is John the baptist, whom I beheaded: he is risen from the dead." His conscience told him, that he was actually risen; and he believed, that he was come to proclaim his own innocence, and call him to an account for his crimes; that he was come from the dead with miraculous powers, to give the world a public demonstration of his own integrity, and discover the guilt of the murderer.

Our annotator accommodates his translation to the words of St. Luke. This mode of interpreting the scripture is very common: but in general absurd. For surely it is doing an author great injustice to suppose, that he ought not to have any ideas, but such as are precisely the same with those of another writer, upon the same occasion; or with those, which even he himself has before suggested in relating the same event.

Ch. xvii. 21. *This kind goeth not out, but by prayer and fasting.*] This faith, so strong, as in ver. 20. *goeth not out*, i. e. doth not exert itself, so as to have the proper effect, unless it be first raised in the man by fasting and prayer.

This is Knatchbull's conjecture; but seems to be an unnatural and unsatisfactory interpretation. If this had been our Saviour's meaning, his expression would, most probably, have been, *this faith*, not *ταυτο το γενοσ*, *this kind*; and he would, most likely, have represented it, as originally produced, not *going out*, or exerting itself by *prayer and fasting*. However, what totally overthrows this explication is the parallel passage in St. Mark, in which *faith* is not once mentioned. "His disciples asked him, why could not we cast him out? And he said unto them, *this kind* can *εξελθειν* come forth by nothing, but by prayer and fasting." Mar. ix. 28, 29. This cannot be explained upon our author's hypothesis: *το γενοσ* must refer to the demon or disease; for there is nothing else, to which it can possibly refer.

Ch. xxiii. 35. *Zacharias the son of Barachias.*] It is difficult to ascertain, who this Zacharias was. Our author thinks, he was the father of John the Baptist. These words, "the son of Barachias" he observes, are omitted in two evangelistries*, and in St. Luke xi. 51. "Though this Zacharias was not a prophet, in the strict sense of the word, yet he was a righteous man, Luke i. 6. and of such Jesus is here speaking. Besides, he is said to have prophesied, v. 67. The silence of history, respecting his death, is no material objection. It is probable,

* MS. Copies of such parts of the Gospels, as were read formerly in the Christian churches.

he might speak his mind too freely in favour of Jesus, and suffer on that account.'—On this supposition there is a propriety in our Saviour's words, which there is not on some others; the death of this Zacharias, being near to the time, when he was speaking, as Abel's was to the beginning of the world.—This however is one of those passages, where there will always remain difficulties and objections; several things being supposed, which cannot be proved.

'Ver. 39. *Blessed is he that cometh.*] Rather *that came*. Here *ὁ ἐρχόμενος* signifies, I think, *he, who came*; for these words are supposed to be what would be used by such Jews, as after Jesus's death lived long enough to see the ruin of their church and state. As if Jesus had said: then they will remember what they did to me, when I was among them; then they will acknowledge, that I was the Christ, the person, who came in the name of the Lord. Accordingly, Eusebius, in Hist. Eccles. iii. 35, tells us, that upon having seen that destruction, "vast multitudes came over to the faith of Christ."

Our author proceeds to shew, that *ὁ ἐρχόμενος* may be rendered, 'he who came.' But, is there any occasion for this construction? Our Saviour expresses himself in the words of the multitude, ch. xxi. 9. who attended him into Jerusalem; and to whatever appearance he may allude, the word *ἐρχόμενος* may be translated here as well as there, in the present tense. For example: in the next chapter he says, "they shall see the son of man coming in the clouds of heaven." On this occasion, would not the expression, "Blessed is he that *cometh*," be much more proper, than blessed is he that *came*, in the name of the Lord? The one is frigid, the other emphatical.

'Ch. xxvii. 19. *This day in a dream.*] Euthynius, a Greek monk of the twelfth century, who wrote a comment on the four Evangelists, of which we have in print only a Latin version by Hentenius, is here represented by Hentenius as saying "Notandum est, quod *σήμερον* hodie de nocte dicitur." Ita Euthynius. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that the day, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore the night, in which she had had her dream, was a constituent part of what she meant by this day. This is agreeable to what we read in Genesis i. 5. The evening and the morning were the first day.

The Greek monk and the English bishop are pleased to amuse themselves with enigmas in the explication of this passage. There is no occasion to tell us, that by this *day* is meant

this night. Many things had been transacted during the course of that morning or that day. Jesus had been examined before the council, the governor, and Herod, and had been sent from place to place, before this message came from Pilate's wife. It is most probable, she had had the dream after her husband left her: perhaps about nine in the morning. For, according to Hammond, "Jesus was condemned by Pilate betwixt nine and twelve." And therefore she might say, with strict propriety, that she had been disturbed by a disagreeable dream that day.

‘ Ver. 29. *Platted a crown of thorns.*] The word *ἀκανθῶν* may as well be the plural genitive case of the word *ἀκανθός*, as of *ἀκανθῶν*. If the latter, it is rightly translated *of thorns*; but the former word signifies what we call *bears-foot*, and the French *branche-urfine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus*. Pliny says, that it is *lævis*, smooth, and that it was one of those plants, which are cultivated in gardens. I have somewhere read (but cannot at present recollect where) that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think, that it was made of thorns, and intended, as is usually supposed, to put him to pain. The reed put into his hand, and the scarlet robe on his back, were only meant as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to *plat* this crown, that it was not composed of such twigs and leaves as were of a thorny nature. I do not find, that it is mentioned by any one of the primitive Christian writers, as an instance of the cruelty used towards our Saviour, before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death about 160 years. He indeed seems to have understood *ἀκανθῶν* in the sense of thorns, and says, “*Quale, oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor, & tribulis.*” De Coron. § 44. The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers, whose works are now extant, and who wrote before Tertullian, in this particular, will give some weight to incline one to think, that his crown was not platted with *thorns*. But as this is a point, in which we have not sufficient evidence, I leave it almost in the same state of uncertainty, in which I found it. The reader may see a satisfactory account of the nature of *acanthus*, *bears-foot*, in Quincy's Eng. Dispensatory, part ii. § 3. Ed. 1742.’

The crown of thorns, with which our Saviour was crowned at his passion, has given a great deal of exercise to learned men. Th. Bartholine has written a dissertation upon this subject. Some have supposed, that the crown was made of the

the rubus, which bears the small fruit called sloes. Others think it was made of the rhamnus, or buckthorn. Some imagine it was formed of the acacia; others of the juncus marinus, or sea rush.

Our author's opinion is problematical. Could the acanthus be of sufficient growth for the purpose of plating a crown at the passover? Botanical writers tell us, that it does not flower till about midsummer. Secondly, the word *ακανθων* in the plural very naturally and properly signifies *thorns*; but if the acanthus had been meant, would not the expression have been *σεφανον εξ ακανθου*, not *εξ ακανθων*? 3. Among the Romans the triumphal crown was made of laurel, the corona ovalis of myrtle, and the corona civica of oaken boughs; sometimes of the boughs of the ilex, according to this verse in Cæcilius, an old comic poet:

Advehuntur cum iligneâ coronâ, & CHLAMYDE *.

Di vostram fidem!

Aul. Gél. v. 6.

Might not the crown of Jesus be intended as a ludicrous contrast to the triumphal, or the civic crown? If so, the thorns were more suitable to that purpose, than the acanthus.

* Ver. 46. *My God, my God, &c.*] These words most probably were not uttered by way of complaint, but by way of pointing out the 22d. Psalm, which begins with these words, as prophetic of Jesus the speaker. He, who twice before had said (and that upon a prospect of this *very* suffering) 'thy will be done,' ch. xxvi. 42, 44, had *to be sure* [surely] brought himself to submit to God's will, and therefore would not complain here of his being forsaken. It seems more probable, as I said, that Jesus by quoting the first words of this psalm, meant to point it out to the Jews, as containing several passages, which are descriptive of him and his suffering. See, for instance, v. 7, 8, 16, 18. I shall only add here, that Dr. Prideaux in his *Connection*, vol. ii. b. 8. says, that Jesus quoted these words out of some Chaldee Targum then in common use: for in the Hebrew text it is *עֲזַבְתָּנִי*; and the word *שְׁבַקְתָּנִי* is nowhere to be found, but in the Chaldee tongue.

Our Lord's discourses were all delivered in the Syro-Chaldaic, called, Acts xxi. 40, the *Hebrew* tongue, because it was a dialect of the Hebrew. If therefore on the cross he expressed himself in his usual language, it need not be said, that he quoted a Jewish Targum †.

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* The very word used by St. Matthew, *χλαμυδα*, v. 28.

† A learned author is of opinion, that *Sabachthani*, is a Hebrew word, from *שָׁבַח*, perplexus fuit; that it is not put for *azabani* of

The opinion proposed in the former part of this note is advanced by abbé le Pluche, in his treatise on the Truth of the Gospel, p. 349. But, on this occasion, we should recollect, that our Saviour was subject to the infirmities of human nature. Before this awful hour, his soul is said to have been περιλυπος, exceedingly sorrowful, ἕως θανάτου, as if he had been seized with the pangs of death. He is said ἀδημονεῖν, to be in great anxiety and anguish; and ἐν ἀγωνίᾳ, in an agony; παρατρεσθαι, to be troubled, and ἐκθαμβεῖσθαι, to be overwhelmed with horror and amazement. These words express the sufferings of our Saviour in the most emphatical manner. Surely then it could not be his whole design, in repeating this pathetic ejaculation, to point out a prophecy to the spectators, which they either did not consider, or did not understand, as appears by their imagining, that he called on the prophet Elijah to help him.

When the face of the creation was darkened, and nature seemed to be, as it were, in agonies, his *unknown* and *inconceivable* anguish might induce him to cry out, in the bitterness of his soul, but at the same time with the most perfect resignation, "My God, my God, why * hast thou forsaken me?"

As we have now extended this article to a considerable length, we shall prosecute our enquiries no farther: for it is not our design to analyse every part of this volume; but to give our readers a general view of his lordship's performance. In several instances we made our extracts at random; and in others, with a design to applaud; but, upon a more accurate examination, we perceived, or imagined we perceived, inadvertencies, and false deductions. We have therefore taken the liberty to propose our objections. Yet, whether his lordship's notions are solid, or fallacious, the learned reader must determine.

Before we conclude, we shall give his opinion, in general terms, concerning two or three passages, which have been variously interpreted.

John xxi. 25. *Could not contain the books.*] A strong eastern expression. See the like hyperboles, Numb. xiii, 33. Deut. i

of Psal. xxii. 1. and that this passage in the evangelists is not a quotation, but an earnest and passionate exclamation. See Letters concerning the Septuagint Transl. p. 438. The word ἐγκατελίπες, which is used by the Septuagint, and likewise by St. Matthew and St. Mark, is a circumstance in favour of the opposite opinion ὁ Θεός, ὁ Θεός μου... ἵνατι ἐγκατελίπες με; Septuag. Θεε μου, Θεε μου, ἵνατι μου ἐγκατελίπες; Matth. ὁ Θεός μου, ὁ Θεός μου, εἰς τι με ἐγκατελίπες; Mar.*

* Mark renders *lama* by εἰς τι, i. e. to what a degree, or to what length of time,

28. Dan, iv. 11. Eccles. xlvii. 15. Yet, he says, the original may be rendered, the world would not receive the books.

Acts xv. 20. *From fornication, &c.*] Fornication, which was commonly committed at the sacrifices, or feast upon the sacrifices, offered to idols in heathen temples.—*Και τὰ πνικτά*, *what is strangled*, is probably an interpolation, its meaning being included in the next words.—If the apostles and elders meant to forbid the eating of blood, and of things strangled, in the sense, wherein the Jews were commanded to abstain from both of them, it seems strange, that in none of their epistles, they mention this as a necessary point. They express themselves fully against idolatry and fornication; but things strangled and blood, in the Jewish notion of them, are no more heard of. The *blood* therefore here forbidden to the Gentile converts must have, I think, some relation to the heathen sacrifices. See Newt. Chr. p. 189.

Acts xxvii. 14. *Euroclydon.*] A name formed by the seamen of ancient times, from their corrupt manner of pronouncing the Euroaquilo of the Romans, called *Ευρακυλῶν* by the Greeks, when they spoke more accurately. If it had been a proper word, Luke would hardly have said, it was *called* Euroclydon. See Bentley's Remarks. Bryant's Observations.

Ch. xxviii. 1. *Melita.*] In the Mediterranean, for two reasons, 1. because another ship of Alexandria had wintered in the island. 2. Paul and his companions landed at Syracuse, and from thence went to Rhegium, which was an improper course from the northern part of the Adriatic sea.

1 Cor. xv. 29. *Baptised for the dead.*] The most probable meaning of the phrase is to be fetched from Matth. xx. 22. Luke xii. 50. Mar. x. 38. in all which places *βαπτίζεσθαι* signifies to die a violent death by the hands of persecutors. The original phrase may literally signify, 'who are baptized with regard to the dead.' i. e. such as have been put to death for their belief in Christ.—This notion was proposed by Junius. See Calmet's Dissert. upon this verse.

In his two Letters to Dr. Waterland our author shews the fallacy of the following notions, maintained by the doctor in his Treatise on the Sacrament, viz. that the eucharist is a federal rite; that it was instituted in the room of the passover; that the passover was a sacrifice; that there is a reciprocal intercourse in the eucharist, between God and man; that the eucharist conveys pardon and grace, &c. On these points Dr. Pearce reasons like a rational divine, in opposition to Dr. Waterland, and others, who represent the sacrament as a mystery,

mystery, when in reality it is nothing but a plain, religious action.

There are many ingenious criticisms in the *Epistolæ duæ*; but as these pieces were published many years since, we have no occasion to specify their contents.

Though, it is very probable, this work may not answer the sanguine expectations of some critical readers, who look for novelty and demonstration, as well as learning; yet it must be acknowledged, that it contains many valuable remarks, many excellent emendations of the common translation; and deserves a place among the most rational and manly commentaries on the scriptures.

The Sublime and Beautiful of Scripture: being Essays on Select Passages of Sacred Composition. By Courtney Melmoth. 2 vols. small 8vo. 5s. sewed. Murray.

DR. Smith, in his notes to the translation of Longinus, has observed, that instances of majestic simplicity and unaffected grandeur are to be met with, in great plenty, throughout the sacred writings. He has produced many passages from thence, which in this respect are superior to any, that we find in the ancient classics, or in modern writers. Several circumstances concurred to give the Scriptures this distinguishing pre-eminence. They were written in ages of primitive simplicity, when all frivolous embellishments of style were unknown. They are the productions of oriental writers, who were used to bold, metaphorical expressions and magnificent images. But, above all, the sacred writers employed their thoughts on the most exalted subjects; the excellence of the Supreme Being, the works of Omnipotence, and the dispensations of Providence. They were animated by a divine spirit, and felt that noble enthusiasm, which Longinus calls, *το αἰσθητικὸν καὶ ενθουσιαστικὸν πάθος*.

Mr. Melmoth seems to have read the Scriptures with great sensibility. He has pointed out many beautiful passages, many sublime thoughts, many touches of delicacy and nature, which are overlooked by almost every reader.

‘His remarks, he says, were written in the animated moments of feeling, when he was destined to holy orders, and while the impression, made by each passage, was yet glowing on the imagination and the heart.’

We at once admit the truth of this intimation, respecting the time, when he says they were composed. For many of them are written in a florid style, and appear to be juvenile pro-

productions; at the same time, they are productions, which discover a lively imagination, and a taste, capable of the highest refinement.

Such observations as the following would most probably have been corrected, or omitted, if the author had employed his maturer judgment.

In his remarks on the first chapter of Genesis, he says,

‘ The third verse fills the human soul with as magnificent an image, as it is capable of entertaining; and recites, indeed, so bright a blessing, that we must seek relief from its effulgence in the feebleness of our mortal understanding, that cannot bear the fuller displays of celestial radiance.’

This is not the language of elegant simplicity, but of pomp and affectation. The author is treating of light; but his meaning is wrapped up in darkness, and seems to be nothing more than this, that we must seek relief against the effulgence of light in the feebleness of our faculties, which cannot bear that effulgence. . . As if he had said, blindness is remedy for weak eyes: a prescription we do not understand.

The author however makes several just observations on the Mosaic account of the Creation, and especially on this admirable passage, “ God said, Let there be light, and there was light.” Milton’s description of this astonishing act of Omnipotence, lib. vii. 243, is a languid circumlocution.

‘ Pope’s famous line,

‘ God said, *let Newton be*, and all was *light*.

Is evidently borrowed from the noble passage under consideration, but is a forced compliment carried to the border of impiety; and, when compared with the original, shrinks to nothing. What were the talents, philosophy, or discoveries of Newton; or what his observations or experiments; what, indeed, the consequence of the greatest individual to the actual existence, oeconomy, and establishment of *light*, of light brought instantaneously forth at the commanding fiat of the Omnipotent? Read the passages together.

‘ God said, *let Newton be*, and all was *light*.

‘ And God said, *let there be light*, and there *was* light.

As there is no bearing the parallel let us quit it.’

In the second Essay the author makes some remarks on the innocence and simplicity of our first parents, before the fig-leaf was introduced. The third contains reflections on the longevity of the patriarchs; the fourth, some observations on Noah’s ark, from which he supposes mankind took ‘ the first idea of a possibility to pass beyond the limits of land.’ The
first

fifth is a comment on five or six verses in the eighth chapter of Genesis, relative to the dove. As this seems to have been one of the author's favourite subjects, we shall subjoin the whole essay.

“ He sent forth a dove from him, to see if the waters were abated from off the face of the ground.

“ But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

“ And he stayed yet other seven days, and again he sent forth the dove out of the ark.

“ And the dove came in to him in the evening, and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated.

“ And he stayed yet other seven days, and sent forth the dove, which returned not again to him any more.”

‘ There is a peculiar beauty, not only in the sentiment and language of these verses, but in the thing itself.

‘ The transactions and friendly intercourse of Noah and his dove have a tenderness and ceremony in them, truly delightful. The eye melts at the simplicity, and the heart warms at the sentiment. Poetry, in her happiest flight, could imagine nothing more so interesting to the fancy.

‘ Hail, gentlest of birds!—Hail, messenger of security! Through thy means was the dry ground discovered, and the gratitude of man shall not easily forget the fidelity of the dove!

‘ He sent forth the dove to see if the waters were abated. What an important errand, for so small an express! Yet the industrious little wing flew over the watry universe, and employed every feather in the service of man: after a vain excursion she returned; for the waters were still without a shore. Methinks I see the patriarch stand upon the deck, to wait the return of his messenger, and as soon as she rests her fatigued foot upon the ark, he tenderly puts forth his hand and pulls her to him: thus rewarded for her labours, after seven days repose, her assistance being again summoned, she trusts to her pinion; and lo, in the evening, she came. By mention of the evening, it should appear, that she was dispatched in the morning, or, at least, very early in the day. What a task of toil must it then have been! how many billowy leagues must she have travelled ere she found that, of which she was in search! Linger upon the land I can never believe she did, however the verdure and vegetable novelty might charm her. No! it was not until the evening she succeeded in her endeavours, and then, upon the wings of kindness, she hastened to satisfy the impatience of her master. Upon her second return, behold a leaf was in her mouth! What a sweet way is here of communicating the happy tidings. But, indeed, every syllable of this matter hath a grace
and

and a consequence peculiar to it: it was an olive leaf which she bore, the leaf of amity, the emblem of peace; as much as to say, Lo, master, the waters are abated, and I have plucked a leaf as a testimony of my truth: the Power who commandeth the waves to dry up and disappear, hath ordained me to bear to thee this olive-branch; haply it is the pledge of promise and conciliation betwixt him and thee, and thou shalt not only set thy foot safely upon land, but there prosper, and enjoy the pardon of thy God.

‘ And after seven days more, he sent her forth again, and she returned no more. One is divided here betwixt smiles and tears: it is an exquisite passage. The land and earth had, by this time, resumed their accustomed beauties; the trees displayed a greener glory, the flowers sprung brighter from the wave, and the dove having performed her duty, enjoyed, as nature directed, the beauties of renovated verdure. Yet she returned no more. Noah, though he knew the cause of her delay, had lost his favourite bird. Alas! it was a draw back upon the felicity of the new-appearing world, Fie upon the heart that has not a feeling upon such occasions. The softness of the dove, however, is still had among the children of men, in grateful remembrance. She is equally celebrated in prophane and sacred history, and every epithet of endearment is allotted to her. She is considered as favourable to love, and propitious to every tender undertaking; nor can we, at any time, express a courteous character without giving to it, among other qualities, the gentleness and truth of the dove.’

Is there not an air of puerility in the following passages?—

‘ What an important errand for so *small an express*!—Methinks I see the patriarch stand upon the *deck* to wait the return of his messenger.—Linger upon the land I can never believe she did, however the *verdure and vegetable novelty* might charm her.—Noah lost his *favourite bird*. Alas! this was a *drawback* upon the felicity of the new appearing world.’

In the first volume, besides the foregoing subjects, the author treats of the Seasons, the Supremacy of Man, the story of Abraham and Lot, the story of Abraham and Isaac, the death of Abraham, the story of Jacob and Rachel, the reconciliation of Jacob and Esau, the story of Dinah, the story of Joseph, the death of Jacob, the generosity of Joseph, the birth and bravery of Moses, &c.

Mr. Melmoth is of opinion, that a writer like Milton might render a poem, upon the history of Joseph, equal, if not, in some respects, superior to the now unrivalled *Paradise Lost*.—This, we beg leave to observe, is impossible. The history of Joseph contains some very pathetic incidents; but nothing remarkably grand and heroic. Milton himself could not raise his *Paradise Regained* to that grandeur and sublimity, which dis-

distinguished his *Paradise Lost*: not perhaps for want of the same poetical abilities, but for want of incidents in the story, susceptible of the same embellishment. The fall of the rebellious angels, the infernal regions, the realms of chaos and night, the garden of Eden, the creation of the world, the innocent loves of Adam and Eve, &c. are the circumstances, which astonish and affect the reader's imagination in *Paradise Lost*, and give the poem all its dignity. But what incidents like these can be connected with the story of Joseph?

The second volume contains remarks on the institutes of Moses, the story of Balaam and his ass, the death of Moses, the story of Caleb and Othniel, the story of Naomi and Ruth, Goliath of Gath, Elijah and the widow of Zarephath, the character of Solomon; and concluding strictures.

The story of Naomi and Ruth is related in a very pathetic manner; but it is too long for our insertion.

The author informs us, that these little sketches are only intended as an introduction to more, on other passages selected from different parts of the Old and New Testament. His design is highly commendable; as it is calculated to illustrate and recommend the noblest compositions of antiquity; the beauties and sublimities of which, though diffused through almost every page, have been shamefully neglected or misunderstood.

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L. Davis.

ART. XXVI. Of the Tides in the South Seas. By Capt. James Cook, F. R. S. As this article is short, and very curious, we shall extract it entire.

‘ To Sir John Pringle, Bart. P. R. S.

‘ In compliance with your request, I send you my observations on the tides in Endeavour River, on the east coast of New Holland, in latitude $15^{\circ} 26' S$.

‘ About 11 o'clock in the evening of the 10th of June 1770, as we were standing off shore, the ship suddenly struck, and stuck fast on a reef of coral rocks, about six leagues from the land. At this time I judged it was about high water, and that the tides were taking off, or decreasing, as it was three days past the full moon; two circumstances by no means in our favour. As our efforts to heave her off, before the tide fell, proved ineffectual, we began to lighten her, by throwing overboard our guns, ballast, &c. in hopes of floating her the next high-water: but, to our great surprize, the tide did not rise high

high enough to accomplish this by near two feet. We had now no hopes but from the tide at midnight; and these only founded on a notion, very general indeed among seamen, but not confirmed by any thing which had yet fallen under my observation, that the night-tide rises higher than the day-tide. We prepared, however, for the event, which exceeded our most sanguine expectations; for, about 20 minutes after 10 o'clock in the evening, which was a full hour before high-water, the ship floated. At this time the heads of rocks, which on the preceding tide were, at least, a foot above water, were wholly covered. I was fully satisfied with the truth of the remark, after getting into the river, where we remained from the 17th of June till the 4th of August, repairing the damage the ship had received. As this was to be done with the assistance of the tides, it led me to make the following observations, which upon any other less important occasion might have escaped my notice.

‘ The times of high water on the full and change days I found to be about a quarter after nine; the evening-tide, at the height of the spring, to rise nine feet perpendicular, the morning-tide scarce seven; and the low-water preceding the highest or evening-tide, to fall or recede considerably lower than the one preceding the morning-tide. This difference in the rise and fall of the tide was uniformly the same on each of the three springs which happened while we lay in the place, and was apparent for about six or seven days; that is, for about three days before and after the full or change of the moon. During the neep, the tide was very inconsiderable, and if there was any difference between the rise of the tide in the day and in the night, it was not observed; but to the best of my recollection none was perceptible. Excepting two or three mornings, when we had a land-breeze for a few hours, we had the winds from no other direction than S. E., which is the same as this part of the coast, and from which quarter I judged the flood-tide came. The wind, for the most part, blew a brisk gale, and rather stronger during the day than the night. How far this last circumstance might affect the evening-tide, I shall not pretend to determine; nor can I assign any other cause for this difference in the rise and fall of the tide, and therefore must leave it to those who are better versed in this subject than,

‘ Sir, your, &c.’

Whatever be the cause of this curious difference observed in the spring tides, it is not likely to be owing to the greater strength of the wind, in the direction of the flood, in the day more than in the night. For if the stronger day-wind, by blowing *with* the flood, should increase it in the evening at 9 or 10 o'clock; the same, by blowing *against* the preceding ebb, would obstruct it, and the water would not fall so low, at 3 or 4 o'clock in the afternoon, as the other low water at

3 or 4 in the morning; the contrary to which was observed. As the subject of the tides however is very imperfectly known it is to be wished that those who have opportunities would carefully observe and record their phenomena, that from thence some assistance may be applied to so interesting a business.

XXVII. An Experimental Examination of the Quantity and Proportion of Mechanic Power necessary to be employed in giving different Degrees of Velocity to Heavy Bodies from a State of Rest. By Mr. John Smeaton, F. R. S.—To this very ingenious mechanician, the world is indebted for the invention and improvement of many mechanical works of great consequence, and for the publication of many curious, and, we think, accurate experiments, which he has at different times made for the discovery or confirmation of the true theory of the forces and effects of bodies in motion, &c. His motive for undertaking the experiments related in this paper, is not less commendable, than the result of them may be useful, viz. to render the theory of mechanical powers and effects clear to himself and others, and to remove the false notions and prejudices which they have but too frequently entertained, as he justly observes. And we wish we could have added that he himself was always entirely free from misapprehension in those reflections. For although many practical mechanicians and some authors may have erred very much in this business, yet we think this censure is not due to all of them whom Mr. Smeaton has reflected on; nor, in our opinion, does he always understand those authors perfectly, or draw from his own experiments, beautiful and interesting as they are, conclusions that are entirely free from legal objection. This will perhaps appear in our review of this paper, of which it may be necessary here to extract the introductory part, as it states most of his objections, and his motive for undertaking these experiments, thus,

“About the year 1686 sir Isaac Newton first published his *Principia*, and, conformably to the language of mathematicians of those times; defined, that “the quantity of motion is the measure of the same, arising from the velocity and quantity of matter conjointly.” Very soon after this publication, the truth or propriety of this definition was disputed by certain philosophers, who contended, that the measure of the quantity of motion should be estimated by taking the quantity of matter and the square of the velocity conjointly. There is nothing more certain, than that from equal impelling powers, acting for equal intervals of time, equal increases of velocity are acquired by given bodies, when unresisted by a medium; thus gravity causes a body, in obeying its impulse during one second of time,

time, to acquire a velocity which would carry it uniformly forward, without any additional impulse, at the rate of 32 ft. 2 in. *per second*; and if gravity is suffered to act upon it for two seconds, it will have, in that time, acquired a velocity that would carry it, at an uniform rate, just double of the former; that is, at the rate of 64 ft. 4 in. *per second*. Now, if in consequence of this equal increase of velocity, in an equal increase of time, by the continuance of the same impelling power, we define that to be a double quantity of motion, which is generated in a given quantity of matter, by the action of the same impelling power for a double time; this will be co-incident with sir Isaac Newton's definition above mentioned; whereas, in trying experiments upon the total effects of bodies in motion, it appears, that when a body is put in motion, by whatever cause, the impression it will make upon an uniformly resisting medium, or upon uniformly yielding substances, will be as the mass of matter of the moving body, multiplied by the square of its velocity: the question, therefore, properly is, whether those terms, the *quantity of motion*, the *momenta* of bodies in motion, or *forces* of bodies in motion, which have generally been esteemed synonymous, are with the most propriety of language to be esteemed equal, double, or triple, when they have been generated by an equable impulse, acting for an equal, double, or triple time; or that it should be measured by the effects being equal, double, or triple, in overcoming resistances before a body in motion can be stopped? For, according as those terms are understood in this or that way, it will necessarily follow, that the *momenta* of equal bodies will be as the velocities, or as the squares of the velocities respectively; it being certain, that, whichever we take for the proper definition of the term quantity of motion, by paying a proper regard to the collateral circumstances that attend the application of it, the same conclusion, in point of computation, will result. I should not, therefore, have thought it worth while to trouble the Society upon this subject, had I not found, that not only myself and other practical artists, but also some of the most approved writers, had been liable to fall into errors, in applying these doctrines to practical mechanics, by sometimes forgetting or neglecting the due regard which ought to be had to these collateral circumstances. Some of these errors are not only very considerable in themselves, but also of great consequence to the public, as they tend greatly to mislead the practical artist in works that occur daily, and which often require very great sums of money in their execution. I shall mention the following instances.

Desaguliers, in his second volume of Experimental Philosophy, treating upon the question concerning the forces of bodies in motion, after taking much pains to shew that the dispute, which had then subsisted fifty years, was a dispute about the meaning of words; and that the same conclusion will be

brought out, when things are rightly understood, either upon the old or new opinion, as he distinguishes them; among other things, tells us, that the old and new opinion may be easily reconciled in this instance: that the wheel of an undershot water-mill is capable of doing quadruple work when the velocity of the water is doubled, instead of double work only: "because (the adjutage being the same), says he, we find, that as the water's velocity is double, there are twice the number of particles of water that issue out, and therefore the ladle-board is struck by twice the matter, which matter moving with twice the velocity that it had in the first case, the whole effect must be quadruple, though the instantaneous stroke of each particle is increased only in a simple proportion of the velocity." See vol. II. Annotations on lecture 6th, p. 92.

Again, in the same volume, lecture 12th, p. 424. referring to what went before, he tells us, "The knowledge of the foregoing particulars is absolutely necessary for setting an undershot wheel to work; but the advantage to be reaped from it would be still guess-work, and we should be still at a loss to find out the utmost it can perform, if we had not an ingenious proposition of that excellent mechanic M. Parent, of the Royal Academy of Sciences, who has given us a *maximum* in this case, by shewing, that an undershot wheel can do the most work, when its velocity is equal to the third part of the velocity of the water that drives it, &c. because then two-thirds of the water is employed in driving the wheel with a force proportionable to the square of its velocity. If we multiply the surface of the adjutage or opening by the height of the water, we shall have the column of water that moves the wheel. The wheel thus moved will sustain on the opposite side only four-ninths of that weight, which will keep it in equilibrio; but what it can move with the velocity it goes with, will be but one-third of that weight of equilibrio; that is, $\frac{4}{27}$ ths of the weight of the first column, &c.—This is the utmost that can be expected."

"The same conclusion is likewise adopted by Maclaurin, in art. 907. p. 728. of his Fluxions, where, giving the fluxionary deduction of M. Parent's proposition, he says, "that if A represents the weight which would balance the force of the stream, when its velocity is a ; and v represents the velocity of the part of the engine, which it strikes when the motion of the machine is uniform, &c.—the machine will have the greatest effect when v is equal to $\frac{a}{3}$; that is, if the weight that is raised by the engine be less than the weight which would balance the power, in the proportion of 4 to 9, and the momentum of the weight is $\frac{4Aa}{27}$."

Finding that these conclusions were far from the truth; and seeing, from many other circumstances, that the practical theory of making water and wind-mills was but very imperfectly delivered by any author I had then an opportunity of confuting;

in the year 1751 I began a course of experiments upon this subject. These experiments, with the conclusions drawn from them, have already been communicated to this Society, who printed them in vol. 11. of their Transactions for the year 1759, and for this communication I had the honour of receiving the annual medal of sir Godfrey Copley, from the hands of our very worthy president the late earl of Macclesfield. Those experiments and conclusions stand uncontroverted, so far as I know, to this day; and having since that time been concerned in directing the construction of a great number of mills, which were all executed upon the principles deduced from them, I have by that means had many opportunities of comparing the effects actually produced with the effects which might be expected from the calculation; and the agreement, I have always found between these two, appears to me fully to establish the truth of the principles upon which they were constructed, when applied to great works, as well as upon a smaller scale in models.

Respecting the explanatory deduction of Desaguliers in the first example abovementioned, which, indeed, I have found to be the commonly received doctrine among theoretical mechanics, it is shewn, *Phil. Trans.* vol. 11. p. 120, 121, and 123. part 1. maxim 4. that, where the velocity of water is double, the adjutage or aperture of the sluice remaining the same, the effect is eight times; that is, not as the square but as the cube of the velocity; and the same is investigated concerning the power of the wind arising from difference of velocity, p. 156. being part 3. maxim 4.

The conclusion in the second example abovementioned, adopted both by Desaguliers and Maclaurin, is not less wide of the truth than the foregoing; for if that conclusion were true, only $\frac{4}{27}$ of the water expended could be raised back again to the height of the reservoir from which it had descended, exclusively of all kinds of friction, &c. which would make the actual quantity raised back again still less; that is, less than one-seventh of the whole; whereas it appears, from table 1. p. 115. of the said volume, that in some of the experiments there related, even upon the small scale on which they were tried, the work done was equivalent to the raising back again about one quarter of the water expended; and in large works the effect is still greater, approaching towards half, which seems to be the limit for the undershot mills, as the whole would be the limit for the overshot mills, if it were possible to set aside all friction, resistance from the air, &c. see p. 130.

The velocity also of the wheel, which, according to M. Parent's determination, adopted by Desaguliers and Maclaurin, ought to be no more than one-third of that of the water, varies at the *maximum* in the above-mentioned experiments of table 1. between one third and one half; but in all the cases there related, in which the most work is performed in proportion to the water expended, and which approach the nearest to the circum-

stances of great works, when properly executed, the *maximum* lies much nearer to one half than one third; one half seeming to be the true *maximum*, if nothing were lost by the resistance of the air, the scattering of the water carried up by the wheel, and thrown off by the centrifugal force, &c. all which tend to diminish the effect more, at what would be the *maximum* if these did not take place, than they do when the motion is a little slower,

‘ Finding these matters, as well as others, to come out in the experiments, so very different from the opinions and calculations of authors of the first reputation, who, reasoning according to the Newtonian definition, must have been led into these errors from a want of attending to the proper collateral circumstances; I thought it very material, especially for the practical artist, that he should make use of a kind of reasoning in which he should not be so liable to mistakes; in order, therefore, to make this matter perfectly clear to myself, and possibly so to others, I resolved to try a set of experiments from whence it might be inferred, what proportion or quantity of mechanical power is expended in giving the same body different degrees of velocity. This scheme was put in execution in the year 1759, and the experiments were then shewn to several friends, particularly my very worthy and ingenious friend Mr. William Russel.’

Of this introduction it may be necessary to make some remarks before we proceed to the experiments themselves. Mr. Smeaton’s observations on the mistakes that have sometimes been made by artists and others in the misapplication of the term momentum or quantity of motion, may be very just, as well as on one part of the quotation from Desaguliers, who indeed seems to have failed here by the want of a sufficient degree of mathematical knowledge; at least he has not quite understood the meaning of the authors, whose principles he would illustrate and defend. For it is very true that the *effects*, or quantities of work performed, by undershot wheels, are not as the squares, but as the cubes of the velocities of the water, when the section of the stream is the same.

But we think Mr. Smeaton also is mistaken, when he fancies Desaguliers had expressed the true theory of undershot wheels as delivered by M. Parent, Mr. Maclaurin, and others; and that Mr. Smeaton himself has mistaken not only those last mentioned authors on this subject, but also the true conclusions that result from his own curious experiments themselves; for these quite agree with, and confirm, the theory of those gentlemen, when they are properly compared. As Mr. Smeaton has so directly condemned the theory itself, and that on the *seeming* difference between it and his own experiments, we shall first examine and endeavour to explain it, and then try

try whether his experiments do not entirely agree with it. In the first place then, Mr. Smeaton seems to think, with Dr. Defaguliers, that the principle used by M. Parent, Mr. Maclaurin, and other mathematicians, makes the effect, or quantity of work, of an undershot wheel, to be proportional to the square of the velocity of the stream which drives it. But this is a mere misconception of their true meaning. It is indeed certain that they make the *force* of the stream to move the wheel, or any other obstacle, to be as the square of the velocity; but by that is meant only the mere momentary impulse of the stream, and not the momentum given, or effect arising from its continued action in moving the wheel for a certain given portion of time. And this is so evidently their meaning, that it seems not a little strange how any intelligent man, who reads Mr. Maclaurin's solution abovementioned, can mistake it so far. For in that solution he first determines the weight to be raised by the wheel on this very principle, that it is proportional to the square of the velocity; and then multiplies the weight, so determined, by the velocity with which it is raised, to produce the momentum, or what Mr. Smeaton calls the mechanical effect. The unavoidable consequences then of these proceedings, are, that the weight, brought out by the solution of the problem, must be as the square of the velocity, and the momentum or whole effect, as the cube of the same. And these consequences perfectly agree with Mr. Smeaton's experiments. But not only the *proportions*, but the very *quantities* of the weights and velocities, determined by this theory, agree with the experiments as near as any experiments can be expected to come. When an undershot wheel is turned by a given current of water, the effects produced on the wheel may be measured by appending different weights to the wheel, and so raising them by the motion of it. Now it is very evident that the greater the weight is to be raised, the less will be its velocity, or the velocity of the wheel; and that the weight may be increased so far that the corresponding velocity shall be diminished to nothing, and the wheel stop. If the action of the current were the same in all velocities of the wheel, then the effect would be constantly the same, that is, the weight raised would be always inversely as its velocity, so that the product of the weight multiplied by its velocity, would be also a constant quantity. But the action of the stream depending on the relative velocity, or difference between the true velocities of the wheel and the stream, the effect must needs vary; that is, the abovementioned product will be continually varying, by increasing from nothing, when the weight is nothing, till it arrive at its

greatest magnitude, and then afterwards decreasing till it again become nothing when the velocity vanishes. Now it is the design both of M. Parent's problem, and of Mr. Smeaton's experiments, to find the relation or quantity of the velocity and weight when this product, or mechanical effect is at its greatest state; for then it is that the wheel executes the most work in a given time. Now at this maximum state, the theory discovers, first, that the velocity of the wheel must be equal to the $\frac{1}{3}$ d of the velocity of the stream; secondly, that the weight raised must be equal to $\frac{2}{3}$ ths of the weight which will balance the power, or $\frac{4}{5}$ ths of the falling column of water; and thirdly, that the momentum, or mechanical effect, will be $\frac{4}{27}$ ths of that of the power. And with these values, Mr. Smeaton's experiments very well agree, although he has been led to assert the contrary by having taken one false step in his reduction of them, he having multiplied by half of the altitude of the column of water instead of the whole height of it. Let us, for instance, compare his first example in page 115 of the Phil. Trans. for 1759. In it the height of the water in the supplying cistern is kept up always at 33 inches, which issues through a small hole close by the bottom, in a horizontal direction, and by an undershot turns a wheel at the rate of 30 turns in a minute when the effect is at the greatest, raising then a weight of 10 lb. 9 oz. which hangs by a double line, the one end of which is fixed, and the other winds round the axle of the wheel, the circumference of which is 9 inches, while that of the wheel itself is 75 inches: moreover he found the actual velocity of the water to be equal to that of the wheel when it turned 88 times in a minute, and that the expence of water was 275 lb. in a minute. Such then are the *data* given in the experiment, from which we are to deduce the relation of the velocities, weights, and momenta of the power and effect. Now the velocity of the wheel being 30 turns in a minute, and that of the water equal to that of 88 turns in a minute, the ratio of their velocities is that of 88 to 30, or of 44 to 15; and since $3 \times 15 = 45$, the ratio of the velocities of the power and weight is that of 3 to 1 very nearly, the difference being only in the proportion of 44 to 45. The velocity therefore is sufficiently near the theory. Again $88 \times 75 = 6600$ inches is the length of the stream of water, or the space run over by the column of 33 inches high; by this divide 275 lb. or 4400 oz. the weight of water run out, and the quotient 2 oz. is the weight of 1 inch in length of the stream or of the column of water; which being multiplied by 33, its height, the product 22 oz. is the weight of the column of water or power which acts at the cir-

circumference of the wheel. Now the weight raised was 10 lb. 9 oz. or 169 oz. but as this weight hung by a double line, we must take the half of it, or $84\frac{1}{2}$ oz. which would be the equivalent weight hanging by a single line. And as this line wound round an axis of 9 inches while the wheel was 75, therefore as $75 : 9 :: 84\frac{1}{2} : 10\frac{7}{10}$, the equivalent weight which would be raised at the circumference of the wheel. Thus then the power is 22 oz. and the weight raised is $10\frac{7}{10}$ oz. And $22 : 10\frac{7}{10} :: 9 : 4\frac{1}{2}$ nearly. So that the power is to the weight raised, as 9 to 4 very nearly; as it ought to be by the theory. But the velocities were as 44 to 15; therefore as 9×44 is to 4×15 , so is 27 to $4\frac{1}{11}$; that is, the momenta are in the ratio of 27 to 4 very nearly; which is the proportion required by the theory. Thus then all the quantities, as determined in the problem, agree with the experiments, as made by Mr. Smeaton, as near as can be well expected. And the conclusions are also nearly the same when any other of the experiments are reduced and compared in a similar manner. So that those experiments, evince no new principles nor theory, but only confirm the old one long before established, and as such they have great merit. We are farther of opinion that some improvement may be made in the manner in which the maxims or rules deduced from those experiments are expressed. Mr. Smeaton has expressed these conclusions in four maxims; 1. That the virtual or effective head being the same, the effect (or quantity of work performed in a given time) will be nearly as the quantity of water expended; 2. That the expence of water being the same, the effect will be nearly as the height of the virtual or effective head: 3dly, That the quantity of water expended being the same, the effect is nearly as the square of its velocity: and 4thly, that the aperture, or section of the stream, being the same, the effect will be nearly as the cube of the velocity of the water. Now these rules or maxims are unnecessarily multiplied by the introduction of what is here called the virtual or effective head, by which is meant the height from which a heavy body must freely fall to acquire the velocity of the water, and which is therefore as the square of the velocity; so that the 2nd and 3d maxims are in effect the same. Neither is there any one of them sufficiently general for both different degrees of velocity and different apertures or sections. Such general rule or maxim is this, viz. That the effect, or work performed, is as the quantity of water expended, multiplied by the square of its velocity. From this general rule, the other three particular cases easily flow by supposing one or other of the parts to be the same or constant; viz, 1. If the velocity be the same, the effect is as the

water

water expended; 2. When the expence of water is the same, the effect is barely as the square of the velocity; and 3dly, When the section of the stream is the same, the effect is as the cube of the velocity, because the expence of water is as the velocity multiplied by the section. And hence also it appears that the general rule may be otherwise expressed thus, viz. That the effect is as the section of the stream multiplied by the cube of its velocity.

Having examined so much of the paper which Mr. Smeaton refers to, as regards the introductory part of the present one, which, though it has already run us to some length, is fully justified by the magnitude of the subject of it; we shall now give some account of the beautiful little set of experiments described in the present paper.

The machine with which these experiments are made, consists of a vertical axis moving on its ends with very little friction; about this axis is wound a fine flexible thread, which is passed over a pulley and has fixed to its end a scale, for receiving different weights, which descends perpendicularly. Through a hole in the axis an arm of wood is passed horizontally, on which are placed equal leaden weights at any equal distances. The whole is very simply and ingeniously contrived, having very little friction, and that little is pretty accurately measured and brought to account. The thread being wound about the axis, and given weights put in the scale and on the arms; the scale descends by the weight it contains, and, by means of the thread, turns the axis with the arm fixed in it, and weight placed on it in a horizontal circle. The effects are obvious. By disengaging the thread from the axis when the scale has descended different distances, the weight then ceasing to act on the axis and arm, they continue to revolve for some time with the velocity given to them by the weight descending certain given distances; then measuring these velocities and the times of descent, for which purpose here are given certain and accurate means, it is evident that the law of the times, velocities, and spaces descended with the same power, become known. Then by varying the weights in the scale, or the weights on the arm, or their distance from the axis, or the part of the axis about which the thread is wound, the axis being purposely made of different diameters or thickness in different parts, by varying any of these it is evident that the results will give the effects of different powers or generating forces. As the power here employed is exactly similar to that of gravitation, it is scarcely necessary to add, that the effects are *so* likewise, the law of the forces, velocities, times, and spaces descended being exactly as those in nature as explained by

by Galileo and Newton. Besides clearly evincing those laws to persons but moderately skilled in mathematics or mechanical effects, Mr. Smeaton had another thing particularly in view, and which he takes some pains to explain, viz. the law of the effects produced by what he calls *mechanical power*, that is, according to him, the products arising from the multiplication of the impelling force, power, or weight, by the distance it descends or passes over. He thinks the closely adhering to this may prevent many mistakes which artists and others frequently make. And we doubt not but it may have its use with some readers.

[*To be continued.*]

A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Continued from p. 109.) Payne.

HAVING deduced the history of Church Music to the æra of the Reformation, when the form of the choral service was no longer prescribed by the old ritual, Sir John Hawkins suspends for a while the prosecution of that subject, and resumes, at the beginning of the third volume, the account of the secular music in this country. He observes, that till about the commencement of the sixteenth century, it does not appear that any one of the English masters had attempted to emulate the Flemings or the Italians in the composition of madrigals, but that songs and ballads, with easy tunes adapted to them, must always have been a favourite species of general entertainment. Notwithstanding their frequency, however, we are informed that very few of them now remain with the music annexed, and those are only to be found in odd part books, written without bars, and with ligatures, in a character so obsolete, that all hope of recovering them, or of rendering intelligible any of the popular tunes in use before the middle of the sixteenth century, must be entirely abandoned. Two of those curious compositions have nevertheless been recovered by means of a manuscript formerly in the collection of Mr. Ralph Thoresby, which are supposed to have been set by William Cornish of the chapel royal in the reign of Henry VII. The first is written by Skelton, but the author of the second is unknown. The composition is judged, however, to be a satire on those drunken Flemings, who accompanied the princess Anne of Cleves to England, upon her marriage with king Henry VIII.

After

After those two curious monuments of the ancient English music, Sir John Hawkins presents us with several songs and ballads of those times, the recovery of the mere words not proving a matter of so much difficulty as to elude the researches of the inquisitive. The first in the order of arrangement appears to be written, as our author observes, in the time of one of the Henrys, and seems to be a fruitless prayer, to avert the consequences of pregnancy. It is succeeded by others chiefly in the amorous strain, where the emotions of the passion, in various circumstances, are described with agreeable simplicity. The next that occur are two short poems, supposed to relate to Anne Boleyn, and conjectured to be even written by her, a short time before her execution. Examples of several others, on different subjects, all copied from manuscripts, are afterwards inserted, on which the author makes pertinent remarks. In a few of those poems both the sentiment and expression are indelicate, and sometimes even profane; but it is a sufficient apology for admitting them into the work, that they are highly characteristic of the manners of the times in which they were written.

Sir John Hawkins next presents us with a variety of fac simile extracts, exhibiting a series of characters used for the purpose of musical notation, from the eleventh to the fourteenth century, as they are to be found in the several books of offices adapted to the Romish service. It appears from those curious specimens, that the symbols of musical notation were extremely fluctuating, from the time of their being invented by Guido, till they began to acquire a stability soon after the origin of printing; and our author observes with respect to the smallness of the intervals, that it may be questioned whether the notes are intended to signify any more than certain inflections of the voice, so nearly approaching to monotony, that the utterance of them may rather be called reading than singing.—He afterwards enters upon a historical detail of the objections against antiphonal singing, the origin of which practice, as he shews in a preceding part of the work, was derived from the churches of the East. Among those who expressed their disapprobation of the use of music in cathedral worship, our author mentions St. Jerom, Ilidore of Seville, Rabanus Maurus, Thomas Aquinas, Cornelius Agrippa, the celebrated Erasmus, and others.

With respect to the arguments produced by those writers our author justly observes, 'that they seem less calculated to convince the reason than to inflame the passions of those who should attend to them; that allowing them all their weight, they

they conclude rather against the abuse of singing than the practice itself: and that all those writers who have been thus free in their censures of church-music, were not so well skilled in the science as to be justifiable for pretending to give any opinion at all about it.'

As we advance a few pages farther in this volume, we meet with an account of the splendid manner in which divine service was celebrated, even in domestic chapels, in the sixteenth century. The instances of magnificence adduced by our author are those of cardinal Wolsey, and the earl of Northumberland; the latter of which is copied from a manuscript of the Percy family. This historical document relates to the regulations and establishment of the household of Henry Algernon Percy, the fifth earl of Northumberland, at his castles of Wresill and Lekingsfield in Yorkshire, begun in the year 1512. From which it appears, that the earl had his dean and sub-dean of the chapel, a gospeller and pistoler, gentlemen and children of the chapel, an organist, and, in short, the same officers and retainers as were employed in the royal and other chapels.

After delineating with accuracy the different choral rituals of the Lutheran and Calvinistic churches, as prescribed by the fathers of the Reformation, our author observes, that by the followers of Calvin, the Psalms of David were the only part of divine service allowed to be sung, and this too in a manner so simple and plain, that the whole congregation might join in it. The Lutherans, on the contrary, affected in great measure the pomp and magnificence of the Roman worship; adhering not only to the use of the organ and other instruments, but adopting a kind of music not much less artificial in its contexture than that of the church of Rome. From the evidence produced, it is unquestionable that Luther was a passionate admirer of music, as well as a proficient in the science; and there appears to be the strongest reason for our author's opinion, that the ritual of this reformer's church was either composed by himself, or under his immediate direction.

In the course of the narrative we meet with some particulars relative to Don Nicola Vicentino, a musical writer of the sixteenth century; concerning whose dispute with Don Vincenzio Lusitano, we insert the following account, drawn up by himself as a matter of curiosity, and little known.

"I Don Nicola, being at Rome in the year of our Lord 1551, and being at a private academy where was singing, in our discourse on the subject of music, a dispute arose between the reverend Don Vincenzio Lusitano and myself, chiefly to this effect.

fest. Don Vincenzio asserted that the music now in use was of the diatonic genus, and I on the contrary maintained that what we now practise is a commixture of all the three genera, namely, the chromatic, the enarmonic, and the diatonic. I shall not mention the words that passed between us in the course of this dispute, but for brevity's sake proceed to tell that we laid a wager of two golden crowns, and chose two judges to determine the question, from whose sentence it was agreed between us there should be no appeal.

“ Of these our judges the one was the reverend Messer Bartholomeo Escobedo, priest of the diocese of Segovia, the other was Messer Ghisilino Dancherts, a clerk of the diocese of Leige, both singers in the chapel of his holiness; and in the presence of the most illustrious and most reverend lord Hyppolito da Este, cardinal of Ferrara, my lord and master, and of many learned persons, and in the hearing of all the singers, this question was agitated in the chapel of his holiness, each of us, the parties, offering reasons and arguments in support of his opinion.

“ It fortuneed that at one sitting, for there were many, when the cardinal of Ferrara was present, one of our judges, namely, Ghisilino, being prevented by business of his own, could not attend. I therefore on the same day sent him a letter, intimating that in the presence of the cardinal I had proved to Don Vincenzio that the music now in use was not simply the diatonic as he had asserted, but that the same was a mixture of the chromatic and enarmonic with the diatonic. Whether Don Vincenzio had any information that I had wrote thus to Ghisilino I know not, but he also wrote to him, and after a few days both the judges were unanimous, and gave sentence against me, as every one may see.

“ This sentence in writing, signed by the above-named judges, they sent to the cardinal of Ferrara, and the same was delivered to him in my presence by the hand of my adversary Don Vincenzio. My lord having read the sentence, told me I was condemned, and immediately I paid the two golden crowns. I will not rehearse the complaints of the cardinal to Don Vincenzio of the wrong the judges had done me, because I would rather have lost 100 crowns than that occasion should have been given to such a prince to utter such words concerning me as he was necessitated to use in the hearing of such and so many witnesses as were then present. I will not enumerate the many requests that my adversary made to the cardinal to deliver back the sentence of my unrighteous judges; I however obtained his permission to print it and publish it to the world, upon which Don Vincenzio redoubled his efforts to get it out of his hands, and for that purpose applied for many days to Monsignor Preposito de Troti, to whom the cardinal had committed the care of the same.”

The

The most celebrated musicians whom we find mentioned about the middle and towards the end of the sixteenth century, are Gioseffo Zarlino, of Chioggia, Vincentio Galilei, of Florence, and Franciscus Salinas, a native of Burgos in Spain, who, though blind from his infancy, became not only a great musician, but a proficient in the learned languages, and the philosophy of those times. The following lines in his praise were written by Johannes Scribanus, his contemporary.

*Tirefiæ quondam cæco pensaverat auctor
Naturæ damnum munere fatidico,
Luminis amissi jacturam cæcus Homerus
Pignore divini sustinet ingenii.
Democritus visu cernens languescere mentis
Vires, tunc oculos eruit ipse sibi.
His ita dum noctæ mentis constaret acumen,
Corporis æquanimi damna tulere sui.
Unus at hic magnus pro multis ecce Salinas
Orbatus visu, prestat utrumque simul.*

Salinas was the inventor of an instrument or diagram for determining the consonances and dissonances in music; but it has since been discovered, as the historian observes, that those qualities may be demonstrated with an equal degree of certainty by the forty seventh proposition of the first book of Euclid. The author of this discovery was Mr. John Harrington, a copy of whose curious letter on that subject to sir Isaac Newton, with the answer, is inserted in a note.

In the same century flourished the famous Palestrina, who is justly considered as the greatest of all church musicians. This extraordinary person, whose name was Giovanni Pierluigi da Palestrina, was born at Præneste, corruptly called Palestrina, and still more corruptly Palestina. He is said to have adopted so exquisite a style of harmony, that in a mass composed on purpose, sang before pope Marcellus Cervinus, and the college of cardinals, the astonishment excited by his performance, induced that pontiff to alter the intention he had of enforcing the bull of John XXII. which entirely abolished church-music under the penalty of excommunication. It would be unpardonable not to mention, on this occasion, the wooden print in page 173, representing Palestrina offering his book of masses to the pope. The design is beautiful, and has been copied, for this work, by Mr. Hodgson, with such a superior degree of excellence, as must excite in every beholder the highest opinion of his genius and imitative talents.

The first English musician of eminence, after the Reformation, was John Marbeck, of Windsor; a man to whom, our author observes, church-music is under greater obligations than the world is sensible of. To this person, and not to Tallis, Sir John Hawkins ascribes the cathedral musical service of the church of England; and he adds, that the musical notes to the preces, suffrages, and responses, as they are at this day sung in the choral service, were likewise of his composition. This ingenious musician narrowly escaped martyrdom, for copying with his own hand an epistle of Calvin against the mass.

The next English musician is Christopher Tye, born at Winchester, who was musical preceptor to prince Edward, and probably to the other children of Henry VIII. Our author presents us with a curious dialogue, in a dramatic style, between that prince and Tye on the subject of music; but for this we refer our readers to the work.

Another of the most eminent musicians of England was Thomas Tallis, who flourished about the middle of the sixteenth century. The historian observes concerning him, that his studies seem to have been wholly devoted to the service of the church, for his name is not to be found to any other musical compositions. Contemporary with Tallis, was Richard Farrant, another composer for the church; Robert Parsons, or Persons, organist of Westminster Abbey; and William Bird, author of various musical compositions. About the same time lived Alfonso Ferabosco, of Italian parents, but born at Greenwich in Kent; and a few years later, William Blitheman, a gentleman of queen Elizabeth's chapel. This musician was the master of John Bull, another cultivator of the science, who was born in Somersetshire about the year 1563. Bull was the first Gresham professor of music, and was appointed to that station upon the special recommendation of queen Elizabeth; with this indulgence, that being unable to read his lectures in Latin, he was permitted to deliver them in his native tongue. The next in the catalogue of English musicians, are, John Dowland the famous lutenist, born in 1562; and Peter Philips, better known by the name of Pietro Philippi, an excellent composer of vocal music both sacred and profane; Thomas Morley, one of the gentlemen of queen Elizabeth's chapel, and author of a well known treatise on the subject of practical music, and other works.

Passing over William Bathe, an obscure person, whose name our author seems to admit only on account of the few particulars mentioned of him in the *Biographia Britannica*, the next we find is John Mundy, organist, first of Eton college, and afterwards

terwards of the chapel of Windsor, reputed an excellent musician, and the author of a few compositions in that art. He is succeeded by Thomas Weelkes organist of Winchester, and likewise author of some excellent madrigals.

The person who next attracts our regard is John Milton, the father of the celebrated poet, who, though not a musician by profession, is said to have been eminent in the science. By what means he acquired a knowledge of music, we are not informed, but there remains no doubt of his proficiency. His name is prefixed to several of the psalm-tunes, published by Thomas Ravenscroft in 1633, particularly that named the York tune. In the *Triumphs of Oriana* is a madrigal for five voices, distinguished by the same signature; as are likewise several songs for five voices, in a collection intitled, 'The Tears or Lamentations of a Sorrowful Soule.' To these instances of his musical talents, our author subjoins, from unquestionable authority, that he composed an *In Nomine* of forty parts, for which he was rewarded by a Polish prince, to whom he presented it, with a golden medal and chain.

We afterwards meet with an account of John Coperario, a celebrated artist on the viol da gamba, and a good composer for that instrument, as well as for the lute. He taught music to the children of James I. and is said to have particularly excelled in fantazias for viols in many parts:—Edward Bevin, a man eminently skilled in the knowledge of practical composition:—Thomas Bateson, an excellent vocal composer, organist of the cathedral church of Chester:—Thomas Tomkins, descended of a family which, our author observes, seems to have produced more musicians than any in England:—Nicholas Laniere, an Italian by birth, but who lived and died in this country:—George Ferebe, minister of Bishops Cannings, Wilts, and well skilled in music.

The biographical memoirs contained in this part of the work, which must have been collected with great industry, and of which we have only mentioned a few outlines, bring the history of theoretic and practical musicians, in close succession, down to the end of the sixteenth century. Having arrived at this period, Sir John Hawkins suspends the narrative, to take a review of the state of music in this country, during the age of which he had last treated, and to ascertain with greater precision the general knowledge and proficiency in the art at that time. In this retrospective enquiry he discovers, as usual, the great extent of his elaborate researches; but for the numerous particulars which are the object of investigation, we must refer our readers to the work; as well as for pertinent observations on the English poetry

of the same period, which is treated in a subsequent chapter.

The author next enquires into the origin of the opera and oratorio, with the invention of recitative; on which interesting subjects he continues to discover and communicate extensive information, intermixed with a variety of judicious sentiments and remarks. The same impartial eulogium is due to the account afterwards given of the rise of psalmody, and the accurate history of its progress; as well as to the enquiry into the origin of the English cathedral service, and the perspicuous deduction of its gradual improvement, during several years after the Reformation. We may add, that the great extent of the author's historical researches into those parts of English antiquities, connected with the subject of music, is no less apparent, from the many particulars afterwards mentioned respecting parish-clerks, and their office, with which the present volume concludes.

That we might, as much as seemed consistent with a faithful account, comprise the analysis of this extensive work within moderate limits, we have industriously avoided giving any extract which would have lengthened our Review. We ought however to acknowledge, that in consequence of this expedient, our readers are deprived of much pleasure, which they would otherwise have reaped from innumerable passages of this history.

[*To be continued.*]

Experiments and Observations on different kinds of Air. Vol. III.

By Joseph Priestley, LL.D. 8vo. 6s. boards. Johnson.

SINCE the dawn of experimental philosophy, there is no period in which natural knowledge has been so successfully cultivated as within these few years; nor, perhaps, any person that has either made greater or more rapid progress in scientific discoveries than the author under consideration. In the two preceding volumes of this work, he investigated the nature of air, with a degree of accuracy and precision not inferior to what might be expected in subjects of the most palpable kind; and he continues to display the same spirit of enquiry in the experiments and observations which he now presents to the public.

Section I. treats of the Production of Dephlogisticated Air from several Metals.—From the detail of the experiments, it appears that Dr. Priestley has discovered a method of determining the quantity of phlogiston which each species of metal con-

contains, with the quantity of pure earth that remains after all the phlogiston is expelled, and likewise the quality of it, with respect to its convertibility into air.

Sect. II. Of the Phenomena which attend the Solution of some of the Semi-metals in Spirit of Nitre.

Sect. III. Of the Production of dephlogisticated Air from earthy substances.

Sect. IV. An Attempt to ascertain the Quantity of Spirit of Nitre in a given Quantity of dephlogisticated Air.

The fifth section contains Observations on Respiration, and the Use of the Blood, in which the ingenious author endeavours to establish a new hypothesis respecting this curious and much contested subject of physiology. According to the experiments on which Dr. Priestley founds his opinion, respiration is a phlogistic process, affecting air in the same manner as every other process of this kind; diminishing the quantity of it in a certain proportion, lessening its specific gravity, and rendering it unfit for respiration or inflammation, but leaving it in a state capable of being restored to a tolerable degree of purity by agitation in water, &c. In respect of the blood, he supposes that one great use of it must be to discharge the phlogiston with which the animal system abounds, imbibing it in the course of its circulation, and imparting it to the air, in the lungs, where it is nearly brought into contact with that element. He also confirms by experiment, that it is really the air, acting by means of the serum, that gives the florid colour to the blood.

Sect. VI. Miscellaneous Experiments and Observations relating to dephlogisticated Air.

Sect. VII. Of the Influence of Oil of Turpentine and Spirit of Wine on common Air.

Sect. VIII. Miscellaneous Experiments relating to common Air.

Sect. IX. Of the Impregnation of Water with nitrous Air.

Sect. X. Of the Absorption of nitrous Air by Oils, Spirit of Wine, and caustic Alkali.

Sect. XI. Of the Phenomena attending the Absorption of nitrous Air by acid Liquors.

Sect. XII. Of the Processes by which nitrous Air is brought into a State in which a Candle will burn in it with an enlarged Flame produced by the Solution of Metals in the nitrous Acid.

Sect. XIII. Of the Phenomena attending the Diminution of nitrous Air by Iron Filings and Brimstone, and also by Liver of Sulphur.

Sect. XIV. Of the Diminution of nitrous Air in consequence of its being confined in a Bladder in certain Circumstances.

Sect. XV. Of the nitrous Acid extracted from nitrous Air, by a Decomposition with Common, or Dephlogisticated Air.

Sect. XVI. Miscellaneous Experiments relating to nitrous Air.

Sect. XVII. An Account of some Experiments made in Consequence of an Attempt to confine the nitrous acid Vapour by means of animal Oils.

Sect. XVIII. Observations on the nitrous acid Vapour.

Sect. XIX. Of the Saturation of Water with nitrous Vapour.

Sect. XX. Of the Impregnation of Oils, and of Spirit of Wine, with the nitrous Vapour.

Sect. XXI. Of the Impregnation of Acids, &c. with the nitrous Vapour.

Sect. XXII. Of the Action of nitrous Vapour upon some solid Substances.

Sect. XXIII. Various Observations relating to the process for making Spirit of Nitre, and to the nitrous Acid.

Sect. XXIV. Observations relating to the Colour and Strength of the nitrous Acid, according to different Circumstances in the Process for making it.

Sect. XXV. Of the Effects of the Solution of Bismuth, and of Distillation, on the nitrous Acid.

Sect. XXVI. Experiments relating to inflammable Air.

Sect. XXVII. Observations relating to virriolic acid Air.

Sect. XXVIII. Observations relating to fluor Acid.

Sect. XXIX. Experiments relating to marine acid Air.

Sect. XXX. Experiments on the Mixture of different Kinds of Air, that have no mutual Action.

Sect. XXXI. Of the Effects of Fixed Air on Vegetation, and the Colour of Rose Leaves.

Sect. XXXII. Observations relating to the Production, or Non-production of Air, in various Circumstances.

Sect. XXXIII. Miscellaneous Experiments.

The volume concludes with an Appendix, containing Letters, from different persons, to Dr. Priestley, on the subjects of his investigation. We are sorry to understand that so accurate and ingenious an experimentalist proposes to discontinue, at least for some time, the prosecution of enquiries which have enlarged the bounds of philosophy; but it is to be hoped, if he should not resume the subject, that the laudable spirit of observation, which he has already excited, will not likewise cease to operate for the farther advancement of science.

Medical Instructions towards the Prevention, and Cure of Chronic or Slow Diseases peculiar to Women. By John Leake, M. D. 8vo. 6s. boards. Baldwin.

Medical writers may be distinguished into two classes; those who address themselves to persons of the faculty only, and those who chiefly dedicate their observations to such as are unacquainted with physic. Though it is by the former class alone that the science has been improved, and its principles acquired any stability, it would be hard to exclude the latter from that share of praise, to which at least their benevolent intentions seem justly to entitle them. When in this respect we recognize their merit, however, we have perhaps made retribution to the utmost extent of their deserts. For, admitting that their injunctions may, in many cases, be adopted with success, there is ground to apprehend, that, upon the whole, the attempt of accommodating medical precepts to every capacity, is productive of more detriment than advantage to the public. Let it be acknowledged, at the same time, that such an attempt is likely to prove more beneficial in respect of the diseases of women, than of others which are common to both sexes; not so much on account of its exploding vulgar errors, which, being chiefly speculative, have little influence on practice, as of giving those a chance of curing their own complaints, who might otherwise conceal them, from modesty, till they had become irremediable.

A few years ago, Dr. Leake published *Practical Observations on the Child-bed Fever*, in which he also considered such other acute diseases, as are most fatal to women during the state of pregnancy; and he comprehends, in the present treatise, the remaining diseases of the sex. It ought to be remarked, as an instance of his candour, that he acknowledges the great merit of Dr. Manning's treatise on female diseases; and indeed the opinion which he expresses in favour of that work is such, that he seems to have entered on the subject of the chronic diseases of women, merely because the above mentioned performance was calculated for the medical profession, rather than the perusal of the female reader.

The first chapter of this work contains an account of the menstrual discharge, with its commencement, termination, and various morbid irregularities. The second chapter is employed on the diseases of the womb, and its contiguous parts. The third is of greater extent, and even includes diseases which cannot justly be considered as peculiar to women. The sub-

jects of this chapter are, diseases of the stomach and bowels, nervous disorders, consumption, dropsy, cuticular and glandular diseases, effects of the passions, and various non-naturals, with those of simple medicines in the prevention and cure of chronic diseases.

In a work that is written upon the plan of this treatise, we ought not to look for novelty of observation so much as for simplicity of style, with a faithful detail of descriptions, remarks, and precepts, divested as much as possible of technical terms. That the author has sufficiently well acquitted himself in those respects, without offending against delicacy, will, we doubt not, be acknowledged by those who peruse the work, of which the following extract may serve as a specimen.

• So long as the prime of life continues, together with that extraordinary natural faculty of preparing redundant blood for the service of the child; so long its circulating force will be more than equal to the slender resistance of the uterine vessels, and the menses will continue to flow; but when they become so firm and strong, from the effect of age, that the current of blood, now diminished in quantity, is insufficient to force them open; then the periodical discharge will totally cease.

• At this time, the female constitution is in a state, the very reverse of what happened to it at maturity, when the discharge first appeared; so that the circulating force of the blood and resisting power of its vessels, may be simply considered as an unequal ballance to each other, at different periods of life; producing those two natural changes in the body, which bring on the menses at maturity, and carry them off in advanced age, as the one or other alternately prevail.

• The mass of blood being the source from which the periodical discharge is derived; and, from that failure of appetite and digestion which prevails in advanced age; it will then gradually become less copious; so that, the monthly returns will be more irregular, both as to quantity, and the time of their duration.

• Thus the tide of nature being turned, and as it were on the ebb; this long accustomed evacuation will entirely cease; and with it the faculty of having children. Hence, from a dissipation of the blood and juices, and the consequent emptiness, and rigidity of their vessels, they will gradually shrink up and contract; so that instead of the wonted freshness and smoothness of the skin when replete with moisture; age, and wrinkles, those unwelcome intruders, will come at last.

• At this critical time of life, the female sex are often visited with various diseases of the chronic kind: I have observed, more women die about this age, than at any other period, during the years of maturity; for, as many constitutional infirmities,

firmities, or hereditary disorders were relieved by the first approach of the menses; so they often return at the cessation of that discharge. If, for instance, the patient had naturally weak lungs, pains at her stomach, head-ache, or complaints in the breast or bowels inclining her to a consumption; she will probably, now again, be attacked with those disorders more violently than ever.

‘Several, indeed, who have lived temperately, and are naturally very healthy, escape without much inconvenience; and I have known some delicate women inclined to hysterics, and nervous disorders, who were relieved by this change, and became much more strong and healthy than before; whilst others, on the contrary, of a sanguine constitution, who used little exercise, and indulged their appetites to excess, often suffered severely at this juncture, particularly when bleeding and evacuations had been neglected.

‘Some are subject to pain and giddiness of the head, hysteric disorders, colic pains, and a female weakness. The bleeding piles, a stranguary, and intolerable itching at the neck of the bladder and contiguous parts, are often very troublesome to others. The rheumatism and scurvy, attended by their several symptoms, viz. pains in the limbs, ulcers in the legs, and eruptions on the skin, at this time frequently appear; also obstructions of the glands, with the most grievous and distressing of all human maladies, cancerous tumors of the breast and womb.

‘Women are likewise sometimes affected with low spirits and melancholy; which, together with the principal disorders already mentioned, will hereafter be particularly considered under their proper titles. It will now be sufficient to point out, in a general way, those methods which have been found most successful in affording relief at this critical juncture; on a due attention to which, their future health greatly depends.

‘Perhaps it may appear extraordinary that so many disorders should happen from a change so usual with every female; but it would be unreasonable to expect that nature should always be obedient to her own laws, when they are so often interrupted and transgressed from the many excesses introduced by luxury, and the irregularity of the passions.’

It is observable, that in treating of nervous disorders, Dr. Leake mentions the power of music in curing those who have been bitten by the tarantula. But he ought to have placed this supposed fact among the vulgar errors; since it has been repeatedly exploded by modern enquirers, of unexceptionable authority. With respect to the numerous and profuse quotations from the poets, which he has admitted into the work, we shall leave him to the censure or approbation of his female readers, whom it seems to have been his intention to amuse, as well as instruct.

Travels through the Bannat of Temeswar, Transylvania, and Hungary, in the Year 1770. Described in a Series of Letters to Prof. Ferber, on the Mines and Mountains of these different Countries, by Baron Inigo Born. To which is added, John James Ferber's Mineralogical History of Bohemia. Translated from the German, by R. E. Raspe. 8vo. 5s. boards. Kearnsley.

MR. Ferber, the author of the work which we reviewed in our last Number, published baron Born's Letters on Hungary, &c. in the same manner as that gentleman had done with his Italian Letters; and thus by the endeavours of these two ingenious friends the world has been favoured with many valuable acquisitions to science. Baron Born, counsellor of the royal mines in Bohemia, seems to have been inspired exactly with the same spirit which animates Mr. Ferber; and these great mineralogists by communicating their ideas to each other, must of course speak with equal discernment and perspicuity in their science. There is this difference to be observed, that Mr. Ferber wrote in a country where every subject, except that of natural history, was exhausted by former travellers; he therefore was obliged to confine himself entirely to mineralogy, and to write a work which illiterate and superficial readers will throw aside as tedious and unentertaining. On the contrary, Transylvania and Hungary are little known to the enlightened western world, and baron Born has sometimes interspersed the abstruse scientific parts of his book with accounts of the inhabitants, their manners, dresses, and dwellings; a method which certainly deserves great commendation, as it is founded on that excellent Horatian rule:

Omne tulit punctum, qui miscuit utile dulci.

Mr. Raspe, the translator of Ferber's Letters, has likewise given us those of baron Born, with large explanatory notes, which form a set of new observations in mineralogy, and a copious and instructive index, exactly upon the plan of that, which we recommended in our account of Ferber's Letters. The preface to that work was a general view of the late improvements in mineralogy, and a plan for its future enlargement. In the same manner, in the preface to Born's Letters, Mr. Raspe gives a prospect of the present state of the art of mining, points out the means of bringing it to perfection, and describes the metallic mountains and their veins. We may look on this preface, rather as an instructive essay on the subject, containing the result of a long experience, of extensive reading, and of the modern discoveries in mineralogy. Mr. Raspe sets out with observing that it has long been the fate of the

the most useful arts, to remain neglected in their infant state in the hands of ignorant labourers, or presumptuous quacks. Wants and accidents first gave rise to various arts, which afterwards caused their inventors to be immortalised and deified; but a few individuals soon hoarded up their little stock of knowledge, and by that means prevented its encrease. It was owing to this that the arts which render life more comfortable, were formerly in high esteem, and practised by princes. The hard labour which the arts required was left to slaves, who being destitute of liberty and property, drudged on in a dull, stubborn, habitual manner, averse to every improvement. The universal connection of mankind in the best times of the Greek and Roman republics, served to improve the arts, even under the above disadvantages; but they fell into contempt soon after, and remained neglected, till science came to their assistance, and placed them on a firm basis, by laying down their true principles with exactness and perspicuity. The art of war, the nautical, and many mechanical arts are upon that footing at present in England; but the art of mining, which is treated mathematically, and studied upon regular principles in Germany, is little known to us, under this improved form. Mr. Raspe clearly shews that many circumstances have concurred to make that country the seat of the art of mining; and enumerates many eminent men of learning, by whose assistance it has been brought to its present state. The different branches of this art are, 1. The art of working and building the mines; 2. The art of extracting and separating the metals from heterogeneous substances; and, 3. The art of investigating, discovering, and pursuing the metallic veins and mineral substances under ground. A skilful application of natural philosophy and mathematics; a knowledge of chemistry, and metallurgy, and a thorough acquaintance with mineralogy upon the best principles, are requisite in the proper execution of these several arts. After laying down Mr. Ferber's and Giovanni Ardeino's idea of primitive and secondary mountains, Mr. Raspe mentions a few of the most general rules which have been observed in Germany, Sweden, and Hungary with regard to the course of the metallic veins in these mountains, and by the help of which the art of mining is now carried on in those countries. It is evident that a better acquaintance with the stratification and different native places of minerals; in a word, a better *system of the earth* than has hitherto been published, would give the art of mining its greatest perfection. Mr. Raspe proposes soon to publish such a desirable work, and (at the end of his preface) invites the friends of science to support him in the undertaking. His
known

known abilities give us room to hope that it will be worthy of the attention of the public; and the orological tables which form an appendix to his preface, may give every reader a convincing specimen of his skill, and of his clear systematical ideas.—So much for the advantages of this English translation.

Baron Born describes his travels in twenty-three Letters, written between June and October, 1770. From the contents of these, our readers will be able to form some idea of the importance of the whole work, in a scientific respect.

The 1st Letter is dated from Temeswar, the principal town of the Bannat. Baron Born gives an account of his journey to this place from Shemniz, in Lower-Hungary, describing the nature of the intermediate country, the villages, and the state of husbandry.

Lett. 2. A general account of the Bannat, which lies in 45 deg. north lat. on the banks of the Danube, and is described as a fertile country, where vineyards and mulberry-plantations thrive with great luxuriance, and abundance of silkworms are bred.

The civil and military establishments are enumerated, some oeconomical observations, and a remark on the unhealthiness of Temeswar, fill up the letter.

Lett. 3. Contains an account of the inhabitants, who are of two kinds, *Raizes* and *Wallachians*. The former call themselves *Srbi*, a word which retains the etymology of *Serbia*. This language is a dialect of Slavonic. The Wallachians name themselves *Romun*, and speak a language corrupted from Latin and mixed with modern Italian words. The account of their mode of life is entertaining.

‘ Their manner of living is extremely rough and savage. They want religion, arts and sciences. Their children are from their first infancy washed every day in the open air, in warm water, and then swathed in coarse linen or woollen cloth. The difference of the seasons and the weather makes herein no difference. From the fifth to the twelfth or fourteenth year of their age they are left with the herds and flocks to attend them; however, the girls are taught in the same time washing, baking, spinning, making needle-work, weaving, and so on. From the 14th year they are brought up and employed in husbandry. Kukuruz or maiz is their chief object of agriculture. However, they sow likewise oats, barley, and corn. They distil from the fruits of trees, which they plant in great plenty, a sort of brandy, called *rakie*, which they are very fond of. Their meat is as simple as their dress. Biscuit of coarse grinded maiz, baked under ashes, which they call *malai*, some flesh, milk, cheese, beans, and other vegetables, are their common food.

food. Their dress is various; but generally it consists of the following articles. The men wear long white woollen trowsers, as the Hungarians, but wider; soles of raw skin tied about the feet instead of shoes; a shirt open on the breast; a woollen jacket or coat, tight around the waist, with long sleeves, and a fur cap or bonnet for the head. The women have long shirts down to the ancles; a brown variegated striped petticoat open on both sides, and tied with a girdle; a waistcoat or garment of coarse cloth, somewhat shorter than the shirts, and an annular bolster stuffed with hair or straw upon their head, which they cover with a woven cloth. The girls go bare-headed. Their ornaments consist of ear-rings of white or yellow brass, of coloured glass, beads, pearls, glass, feathers, and pieces of money fastened to a string and tied around the head and neck. This ornament makes a ringing, so that a fine dressed Raize, or Wallachian girl, may very often be heard sooner than seen. They marry very young; and there are married couples, the man not above fourteen, the wife even not twelve years of age. Some manual arts seem to be peculiar to them. Scarce any where you will find a cartwright or a weaver; every Wallachian being a cartwright, and every woman a weaver. No woman is seen going about without some work in hand. What they bring to sale they carry on their heads. If they have a child to nurse, it is carried in the same manner. The spindle is sticking in their girdle, and all the way they are spinning. All their necessities are worked up by themselves. Scarce any tradesmen nor any beggars are seen among them. What can I say to you of their religion? They confess the non-united Greek religion, *Græcismus non unitorum*. But in fact, they have scarce more religion than their domestic animals, except repeated fastings, which almost take up half the year, and are so extremely severe, that they dare not eat any meat, eggs, or milk: they scarce have any idea of other religious duties. But in these fastings they are so scrupulous, that they do not break them, even should they slight every other divine or human law. A robber will never indulge himself contrary to this abstinence, nor lie with his own or another man's wife, for fear that God might in this case withdraw his blessing from his trade. What barbarism! what humiliating ideas of the Supreme Being! The ignorance and superstition of the bonzes cannot possibly be above that of their popes. Some of them are so ignorant as to be unable to read; what can they teach the poor people? They plow and till their ground, they attend their herds like other peasants, deal in every trade as Jews, and get drunk at the expence of their stupid parishioners, who sell them their sins, and fancy to be happy and to be saved if they discharge their own and their deceased relations sins at a good price.—

—‘The religious rites and ceremonies of this people favour rather of Paganism and Judaism, than of that religion which they profess. For example; no woman will attempt to kill any animal

animal whatever it be. The bride is on her wedding day, and the day before, constantly hid under a veil. Whoever unveils her is entitled to a kiss; and, if she desire it, obliged to make her a present. The women are in the churches separated from the men. Their funerals are singular. The corpse is with dismal shrieks brought to the tomb, in which it is sunk down as soon as the pope has done with his ritual. At this moment the friends and relations of the deceased raise horrid cries. They remind the deceased of his friends, parents, cattle, house and household, and ask for what reason he left them. As no answer ensues, the grave is filled up, and a wooden cross, with a large stone placed at the head, to avoid the dead becoming a *vampyr*, or a strolling nocturnal bloodsucker. Wine is thrown upon the grave, and frankincense burnt around it, to drive away evil spirits and witches. This done they go home; bake bread of wheat flower, which to the expiation of the deceased they eat, plentifully drinking to be the better comforted themselves. The solemn shrieks, libations of wine and fumigations about the tomb continue during some days, nay even some weeks, repeated by the nearest relations. The funeral of a bridegroom is still more solemn. A pole, some fathoms long, is fixed to his tomb, and the bride hangs on it a garland, a quill, and a white handkerchief.—

— If they engage themselves in an indissoluble friendship in life and death, they put the form of a cross in the vessel or the cup from which they eat or drink; swearing everlasting fidelity. This ceremony is never to be slighted. It is generally a previous rite to robberies. The same ceremony is resorted to as the most efficacious bond; for example, if robbers release a man, by whom they apprehend to be indicted, they oblige him to silence by an oath by the cross, the salt and the bread, which they call *giurar pe cruce, pe pita, pe sare*. Their canon law is very different from ours. Stealing and adultery are considered as trifling crimes, but violating or dishonouring a girl are great ones. No murder can be dispensed with by their popes. That dispensation is reserved to God alone. However, robberies and murders are extremely common among this people. The reason is obvious. They have no true ideas either of God or of the soul; how should not they be wrong in their ideas of the social and political obligations of man? Any phenomenon, or effect of unknown causes, is considered by them as a miracle. They look upon a solar eclipse as a fray of the infernal dragon with the sun; for that reason, during an eclipse, a great firing is heard through the land, to frighten away the dragon, which else might conquer and devour the sun, and plunge the world into eternal darkness. The insects which in the spring creep forth from under a rock near Columbacz on the limits of the Turkish dominions, and which greatly annoy their herds, are, according to their opinion, vomited by the devil. The holy knight, St. George, is said to have cut off his head in a cavern under

under that rock. A Wallachian will never cut a spit of beech to roast his meat on. The reason is, beech yields in the spring a red sap, and the sentimental compassionate tree weeps these bloody tears according to the learned and profound observations of the Wallachians, because the Turkish bloodhounds used to cut the spits for roasting Christians from beech-wood. No capital punishment is in greater abhorrence among the Wallachians than that of the rope. The pale and wheel seem preferable to it. But why? A rope ties the neck and forces the soul out downwards. They call that a most disgusting impure defilement of the soul, and I call their singular nicety on that account true psychological materialism.

Lett. 4, 5, and 6. dated at Oravitza, give an account of the copper-mines in that neighbourhood; also of the gold-washes in a plain between Saska, Oravitza, and Bosnia, or New Moldava, together with the iron-works of Reshitza.

Let. 7, from Saska, describes the curious copper-mines and ores near that place, as well as the nature of the metallic rocks which contain the veins.

Let. 8, from Bosniak or New Moldava, contains a detail concerning the veins of copper there; as Let. 9. contains an account of those at Dognazka.

Let. 10, from Lugos, gives a general description of the methods used in smelting and refining copper in the Bannat; and the latter part relates the journey from Dognazka to Lugos. Two curious appendixes are added, being essays by different hands: 1. on a method of softening copper; and 2. on the gold washes in the Bannat, with a topographical map of that part of the country where they are chiefly found.

In Let. 11. dated Nagyag, in Transylvania, baron Born describes the copper-mines at Deva, and the famous mineralized gold-ore from the mines of Nagyag.

Let. 12 and 13, give an account of the gold, mercurial, silver, and other mines of Transylvania, together with some curious remains of ancient Roman mines.

Let. 14, Foldwinz. The gold-washes of Transylvania, which are carried on by gypsies, are described with great discernment.

Let. 15, dated Clausenburg, speaks of the *sal gemma* or rock-salt which is dug at Torda.

Let. 16, 17, and 18, dated Nagy-Banya, contain accounts of the iron-works at Toroczko; the lead-mines of Runda, the salt-works at Dees, and the auriferous silver-mines of Nagy-Banya, and Kapnik. The last likewise gives a description of the method of firing the mines at Felső-Banya, the examination of which had nearly cost the author his life.

In Let. 19, dated Shemniz, baron Born speaks of the lavas he found near Tokay, and the volcanoes of the Carpathian hills; and enumerates the copper and iron mines in the neighbourhood.

Let. 20, describes the rich gold and silver mines of Lower-Hungary, with many valuable mineralogical observations.

Let. 21, is an essay on the mountains of Hungary and Transylvania, and their strata, which is replete with scientific knowledge and experience.

Let. 22, contains a particular description of the different kind of ores in Lower-Hungary; and Let. 23, which is the last, gives an account of the mineral collections at Vienna.

The whole work is interspersed with such choice observations, and interesting mineralogical discoveries, as will doubtless form a good and lasting basis, for a future noble superstructure. Our age takes giant-strides towards the improvement of science in general; but chemistry and mineralogy seem to be peculiarly favoured by the efforts of Mess. Sage, Scheele, Bergman, Gahn, Ferber, Arduino, Raspe, and Born.

The Mineralogical History of Bohemia, written by Mr. Ferber, which is annexed to these Letters, appears to be the most circumstantial and elaborate performance in a mineralogical respect, that ever appeared in print. The observations on the nature, dipping, and direction of the veins, on the different species of metallic rocks, and on the crossing veins, are of surprising utility to miners in general, and fit for the perusal of gentlemen who have mines on their estates, but do not know on what grounds to build their hopes of success. The map or plan of the mountains, their veins and cross-veins, round Joachimsthal in Bohemia, would be a striking evidence of Mr. Ferber's merit as a mineralogist, if we had need of any such proofs after reading his Italian Travels.

A Father's Instructions to his Children: consisting of Tales, Fables, and Reflections. Part II. small 8vo. 2s. 6d. sewed. Johnson.

PRECEPTS and maxims of morality are seldom read with pleasure, or make any strong and lasting impression on the mind, if they are delivered in plain and simple language. To render them acceptable, to give them any degree of efficacy, we must place them in an advantageous light, we must represent them under pleasing images, we must have recourse to poetry, to allegory, to fable, &c.

In

In this work the ingenious author * has furnished his children with a variety of useful instructions, in the form of short moral tales, calculated to make an impression on their infant minds, and to cherish generous and amiable affections.

Bishop Fleetwood gives us the following inscription : Romæ, Inscriptio sub Herma.

QUISQUIS HOC SUSTULERIT,

AUT JUSSERIT,

ULTIMUS SUORUM MORIATUR.

He adds : " Imprecatio gravissima !—amicos & parentes claudat sepulchris ; nec hæredem post se relinquat." Inscript. Antiq. p. 221.

Mr. Melmoth, who cites this inscription †, observes, that the thought is conceived with great delicacy and justness ; as there cannot perhaps be a sharper calamity to a generous mind, than to see itself stand single, amidst the ruins of whatever rendered the world most desirable.

Our author illustrates this pathetic sentiment by the following story.

• The true Enjoyments of Life.

• *May he survive his relatives and friends !* was the imprecation of a Roman, on the person who should destroy the monument of his ancestors. A more dreadful curse could scarcely be denounced. I remember to have seen it somewhere recorded, that an emperor of China, on his accession to the throne, commanded a general release from the prisons, of all that were confined for debt. Amongst the number was an old man, who had been an early victim to adversity ; and whose days of imprisonment, reckoned by the notches which he had cut on the door of his gloomy cell, expressed the annual revolution of more than fifty suns. With faltering steps he departed from his mansion of sorrow : his eyes were dazzled with the splendor of light ; and the face of nature presented to his view a perfect paradise. The goal, in which he had been imprisoned, was at some distance from Pekin ; and he directed his course to that city, impatient to enjoy the gratulations of his wife, his children, and his friends.

• With difficulty he found his way to the street, in which formerly stood his decent habitation ; and his heart became more and more elated at every step which he advanced. He proceeded, and looked with earnestness around ; but saw few of those objects with which he was formerly conversant. A magnificent edifice was erected on the site of the house which he had inhabited. The dwellings of his neighbours had assumed new forms ; and he beheld not a single face of which he had the least

* Dr. Percival,

† Fitzosb. Let. lviii.

recollection. An aged pauper, who stood with trembling knees at the gate of a portico, from which he had been thrust by the insolent menial who guarded it, struck his attention. He stopped to give him a pittance out of the bounty, with which he had been supplied by the emperor's liberality; and received, in return, the sad tidings that his wife had fallen a lingering sacrifice to penury and sorrow; that his children were gone to seek their fortunes in unknown climes; and that the grave contained his nearest and most valuable friends. Overwhelmed with anguish, he hastened to the palace of his sovereign, into whose presence his hoary locks and mournful visage soon obtained admission; and casting himself at the feet of the emperor, Great prince, he cried, remand me to the prison, from which mistaken mercy hath delivered me! I have survived my family and friends; and in the midst of this populous city, I find myself in dreary solitude. The cell of my dungeon protected me from the gazers at my wretchedness; and whilst secluded from society, I was less sensible of the loss of social enjoyments. I am now tortured with the view of pleasures in which I cannot participate; and die with thirst, though streams of delight surround me.

'If the horrors of a dangeon, my Alexis, be preferred to the world at large, by the man who is bereft of his kindred and friends, how highly should you prize, how tenderly should you love, and how studious should you be to please those near and dear relations, whom a more indulgent Providence has yet preserved to you! Listen to the affectionate counsels of your parents; treasure up their precepts; respect their riper judgment; and enjoy, with gratitude and delight, the advantages resulting from their society. Bind to your bosom, by the most endearing ties, your brothers and sisters; cherish them as your best companions, through the variegated journey of life; and suffer no jealousies or feuds to interrupt the harmony which now reigns, and, I trust, will ever reign in this happy family. Cultivate the friendship of your father's friends; merit the approbation of the wise and good; qualify yourself, by the acquisition of knowledge and the exercise of the benevolent affections, for the intercourse of mankind; and you will at once be an ornament to society, and derive from it the highest felicity.'

Sometimes the author explains and illustrates appearances in nature in this familiar manner:

'One morning, in the month of September, as Alexis was riding with Euphronius from Hart-Hill to Manchester, he noticed, with surprize, the sudden dispersion of a thick fog, which had obscured every object around them. The sun now shone in full splendour: and the veil being withdrawn from the face of nature, the hills and dales, the meadows, corn-fields, and woodlands seemed to meet the eye with renewed beauty and

and lustre. As soon as they were arrived in town, Euphronius took a glass of *clear* spring water, and threw into it a tea-spoonful of salt. An *opacity* almost instantly ensued through the whole of it; but when the glass was placed near the fire, and gently agitated, the liquor quickly recovered its transparency. This experiment, said Euphronius to his son, explains to you the phenomenon you lately observed. The watery vapours, floating in the atmosphere, which formed the thick mist we found so incommodious to us, were dissolved by the air, as soon as the sun had given sufficient warmth and motion to its particles: and in the evening, the fog will again return, and the dews descend, from the absence of that genial influence, which now dissolves and renders them invisible. This glass of salt and water, which has been withdrawn from the fire, as it becomes colder, loses, in the same manner, its transparency. Does your amiable heart, my dear Alexis, suggest to you any other analogy? There are mists of the mind as well as of the atmosphere; and the sun of reason, like the great luminary of our system, has the happy power of producing their dispersion. Religion too offers her cheering *light*, when the soul is clouded with adversity, and overspread with gloom. A well grounded conviction that all events are under the direction of Providence, and a firm reliance on the power, wisdom, and goodness of the Deity, will dispel every anxious thought; illuminate and extend into futurity our prospects; and, by contrasting brightness with shades, will beautify the checquered landscape of life.

The following experiment is likewise very properly explained, and applied to the purposes of common life.

‘It was a clear frosty day: the sun shone bright, and the ground was covered with snow, when Euphronius invited Alexis, Lucy, Emilia, and Jacobus to assist him in a little experiment, which he thought would contribute to their instruction, and amusement. He took four pieces of woollen cloth, equal in dimensions, but of different colours; one being *black*, another *blue*, a third *brown*, and a fourth *white*: and having chosen a proper situation, he laid them all, very near each other, on the surface of the snow. In a few hours, the black piece of cloth had sunk considerably below the surface; the blue almost as much; the brown a little: but the white remained precisely in its first position.

‘Observe, said Euphronius, how varied is the influence of the sun’s rays on different colours? They are absorbed, and retained by the *black*; and in the piece of cloth before us, they have produced such a strong and durable heat, as to melt the snow underneath. Their effect on *blue* is nearly similar; but they seem not to penetrate the *white*: and the piece of that colour, by having no warmth communicated to it, still continues on the surface of the snow.

' This little experiment teaches you, Emilia, that white hats will afford the best defence to your complexion; but that they should have dark linings, to absorb the rays of light which are reflected from the earth. You may learn from it, Alexis, that cloaths of a light colour are best adapted to summer, and to hot climates; that black substances acquire heat sooner, and retain it longer than any other; and that fruit walls, drying stoves, &c. should be painted black. Other inferences I shall leave to you the pleasure of discovering. Allow me only to remind you, that knowledge and virtue may be justly compared to rays of light; and that it is my warmest wish, and highest ambition, that your heart and understanding may unite the qualities of the two opposite colours you have been contemplating. May your mind be quick in the reception, and steady in the retention of every good impression! And may the lustre of your endowments be reflected on your brothers, sisters, and friends!'

In one of his longer pieces, our author endeavours to prove, that the pleasing idea of a reunion with our virtuous relations and friends, in a future state, is agreeable to the natural expectations of mankind; necessary to the exercise of our most distinguished moral powers; favourable to every sentiment of gratitude, devotion, and piety; and conformable to the dictates of divine revelation.

In our Review for November 1775, we mentioned the first volume of this work with approbation. The present, which is written upon the same plan, is not inferior to the former.

Observations on Popular Antiquities: including the whole of Mr. Bourne's Antiquitates Vulgares, with Addenda to every Chapter of that Work: as also, an Appendix. By John Brand, A. B. 8vo. 5s. sewed. Johnson.

IN every country there is a number of vulgar errors, and superstitious customs, in proportion to the ignorance and credulity of the inhabitants. Thus, in former times, and probably in many parts of this kingdom at present, the vulgar believed, that spectres and evil spirits were continually wandering about in the night, till the crowing of the cock; that almost all church-yards and old mansion-houses were haunted with apparitions; that the devil frequently appeared with a cloven foot; that bells, hallowed by baptism, drove away the spirits of darkness; that fairies were to be seen, dancing by moon light, in almost every grove and meadow; that the croaking of a raven, the hooting of an owl, the chattering of a magpie, the howling of a dog, and the chirping of a cricket, were prognostications of death; that some days in the week

week were fortunate, and others inauspicious; that the sun danced at his rising on Easter Sunday; that a set of strolling beggars, called gypsies, could foretell the good and evil fortune of young men and maidens; and that old women, by a contract with the devil, could assume the shape of cats, bewitch their neighbours, raise winds and tempests, and fly through the air on a broomstick.

There have been likewise many customs and ceremonies handed down by our forefathers, and observed, with some degree of veneration, by the common people: such as, the tolling of the passing-bell, watching a corpse, hanging up garlands in country churches, bowing towards the altar, visiting wells and fountains, adorning the windows at Christmas with laurel, dying eggs, called *paste* or *pasche*-eggs, at Easter, the ceremonies of New-year's day, the Twelfth-day, Candlemas-day, Valentine-day, Shrove-tide, Palm-Sunday, May-day, Midsummer-eve, Michaelmas, Christmas, &c.

Now though most of these popular opinions and customs are, in a great measure, exploded by persons of a liberal education, and are gradually sinking into oblivion among the common people, yet, having acquired some degree of credit and authority from their long establishment, they afford an entertaining subject for the investigation of the antiquarian.

Durandi Rationale divinorum Officiorum, is a magazine of curious intelligence; but confined to the rites and ceremonies of the church of Rome. Our learned Bingham, in his *Antiquities*, treats only of ecclesiastical affairs. Aubrey's *Miscellanies*, on omens, dreams, apparitions, second sight, &c. if we rightly recollect, is a contemptible performance. An *Account of the Etymologies, Reasons, and Grounds, of the Feasts of the English and Romish Church, with their Fasts and Vigils, and of other Grand Days in the Universities, Inns of Court, &c.* was published in 1678; but we can say nothing in its favour, having never read it.

In the time of James I. one Dr. Moresin published a book in Latin, which he dedicated to that monarch, *On the Origin and Increase of Depravity in Religion*, containing a Parallel between the Rites, Notions, &c. of Heathen, and those of Papal Rome. This is a learned work, but does not extend to half the superstitious customs and opinions of the vulgar.

Hen. Bourne, M. A. published a small volume in 1725, entitled *Antiquitates Vulgares, or the Antiquities of the Common People*; but his work was very indifferently executed.

Mr. Brand has republished it without any alteration; and has subjoined to every chapter, a great variety of remarks, and notes collected from different authors.

We shall give our readers two or three extracts from this work, without attempting to controvert the author's opinion.

In his chapter upon bells, he says :

• King Alfred, in his Saxon version of Bede, in rendering *campana*, has used *cluggan*, which properly signifies a clock: *bellan* is in the margin. Clock is the old German name for a bell, and hence the French call one *une cloche*. There were no clocks in England in Alfred's time. He is said to have measured his time by wax candles, marked with circular lines to distinguish the hours.—I would infer from this, that our clocks have certainly been so called from the bells in them.—Mr. Strutt confesses he has not been able to trace the date of the invention of clocks in England.—Stow tells us they were commanded to be set up in churches in the year 612. A gross mistake! and into which our honest historian must have been led by his misunderstanding the word *clora*, a Latin term coined from the old German name for a bell. For *clocks* therefore read *bells*.—

—• I have not been able to ascertain precisely the date of this useful invention, [viz. that of bells *.] The ancients had some sort of bells. I find the word *tintinnabula*, (which we usually render *bells*) in Martial, Juvenal, and Suetonius. The Romans were summoned by these (of whatever size or form they were) to their hot baths, and to the business of public places.

• The large kind of bells now in use are said to have been invented by Paulinus, bishop of Nola, in Campania, (whence the Latin name *Campana*) about the year 400, and to have been generally used in churches about the 600th year of the Christian æra. Mr. Bingham however thinks this a vulgar error. In short, we are left much in the dark concerning the antiquities of the earlier ages of the church.—Ecclesiastical writers frequently clash in their accounts. The Jews used trumpets for bells: the Turks permit not the use of bells: the Greek church under them still follow their old custom of using wooden boards, or iron plates full of holes, which they hold in their hands, and knock with a hammer or mallet, to call the people together to church: China has been remarkably famous for its bells—father le Compte tells us, that at Pekin there are seven bells, each of which weighs one hundred and twenty thousand pounds.

• Baronius informs us, that pope John XIII. A. D. 968, consecrated a very large new-cast bell in the Lateran church, and gave it the name of John.—This is the first instance I meet with of what has been since called “the baptizing of bells,” a superstition which the reader may find ridiculed in the *Romish Beehive*.—The vestiges of this custom may be yet traced in England in *Tom* of Lincoln, and great *Tom* (“the mighty Tom”) at Christ Church, Oxford.

• Spelman supposes, that *bell* is derived from *pelvis*, a basin because, before the invention of bells, not only sounding brass, but basins also were used instead of them.

• Egel-

* Egelrick, abbot of Croyland, about the time of king Edgar, cast a ring of six bells, to all which he gave names, as *Bartholomew, Bettelin, Turketul, &c.* The historian tells us, "his predecessor Turketul had led the way in this fancy."

* The custom of rejoicing with bells on high festivals, Christmas day, &c. is derived to us from the times of popery. The ringing of bells on the arrival of emperors, bishops, abbots, &c. at places under their own jurisdiction, was also an old custom: whence we seem to have derived the modern compliment of welcoming persons of consequence by a cheerful peal.

* Durand, whose superstition often makes one smile, is of opinion that devils are much afraid of bells, and fly away at the sound of them.—

—* Spelman, in his very learned glossary, verb. *Campana*, has preserved two monkish lines, in which all the ancient offices of bells seem to be included.

* *Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro.*

* We praise the true God, call the people, convene the clergy,
Lament the dead, dispel pestilence, and grace festivals.

* Ch. ii. Watching with a corpse was an ancient custom of the church and every where practised. They were wont to sit by it, from the time of its death to its exportation to the grave, either in the house it died in, or in the church itself.

—* It is called the lake-wake; a word plainly derived from the Anglo-Saxon *lic* or *lice*, a corpse, and *pæcce*, a wake, vigil, or watching. It is used in this sense by Chaucer, in his *Knight's Tale*:

* Ne howe that Arcite is brent to ashen colde,
Ne howe the lyche-wake was holde
All that night.

fol. 11. Ed. 1542.

* Ch. v. The generality of old people among the commonality, as they enter into the church, turn their faces towards the altar, and bow or kneel that way . . . The custom is still retained, in many churches, of turning to the altar, while the congregation are repeating the Creed. The forms are both derived to us from the same origin. We need not hesitate to pronounce as well the bowings, as the turnings about to the east or altar to be superstitious. They are alike vestiges of the ancient popish ceremonial law . . . It must be allowed by every advocate for *manly and rational worship*, that there is nothing more in the east, than in the belfry at the west end, or in the body of the church. We wonder therefore how ever this custom was retained by Protestants. The cringes and bowings of the Roman Catholics to the altar, is in adoration of the *corporal presence*, their wafer-god, who is by their fancies, seated there and enthroned.—In the homilies of our church, this is frequently styled idolatry, and the act of a fool.—A regard for impartiality obliges me to

own, that I have observed this practice in college chapels at Oxford.—I hope it is altogether worn out in every other place in the kingdom; and for the credit of that truly respectable seminary of learning and religious truth, that it will not be retained there by the rising generation!

Our author might have observed, in this place, that the communion-table is very improperly called the *altar*. When the sacred writers mention the Lord's supper, they speak of the cup of the Lord, and the table of the Lord, but they never speak of an altar, an offering, or a sacrifice. The Lord's supper is indeed only the *remembrance* of a sacrifice, which supposes the sacrifice to be past at another place. The Romanists consider their priests as offering the sacrifice of the very same body and blood, which our Saviour offered upon the cross; and therefore it is no wonder, that they should speak so much of a real altar, and a real sacrifice. But throughout the established rules and authentic rubrics of our church, whenever there is occasion to speak upon this subject, the name constantly made use of is the communion-table, or simply, the table, never *altar*. The word altar is carefully banished from every declaration of our governors, in the last settlements of the church.

“As to the position in the grave, “though we decline (says Dr. Browne, in his *Urne-burial*) the *religious* consideration, yet in cœmeterial and narrower burying places, to avoid confusion and cross position, a certain posture were to be admitted. The Persians lay north and south; the Megarians and Phœnicians placed their heads to the east; the Athenians, some think, towards the west, which Christians still retain; and Bede will have it to be the posture of our Saviour.”—(This judicious observer proceeds) “That Christians buried their dead *on their backs*, or in a *supine* position, seems agreeable to profound sleep, and the common posture of dying; contrary also to the most natural way of birth; not unlike our pendulous posture in the doubtful state of the womb. Diogenes (he adds) was singular, who preferred a *prone* situation in the grave; and some Christians like neither, (Russians, &c.) who decline the figure of rest, who make choice of an *erect* posture.”

“There is a passage in the grave-diggers' scene in *Hamlet*,

“Make her grave straight,”

which Dr. Johnson has thus explained. “Make her grave from east to west, in a direct line parallel to the church; not from north to south, athwart the regular line. This I think is meant.” Johnson in loco.

“Morefin tells us, that in popish burying grounds, those who were reputed good Christians lay towards the south and east [of the church] others who had suffered capital punishment, *laid*
violent

violent hands on themselves, or the like, were buried towards the north; a custom that had formerly been of frequent use in Scotland.—One of the grave-diggers supposes Ophelia to have drowned herself. This quotation therefore seems to confirm the learned annotator's explication.—Quære?

‘Ch. vi. Vanes on the tops of steeples were anciently in the form of a cock, called from hence weathercocks, and put up in papal times to remind the clergy of watchfulness. “In summitate crucis, quæ campanario vulgo imponitur, galli gallinacei effingi solet figura, quæ ecclesiarum rectores vigilantie admoneat.” Du Cange. Gloss.

Page 340. ‘The chequers, at this time a common sign of a public house, was originally intended for a kind of draught-board, called tables, and shewed, that there that game might be played. From their colour, which was red, and their similarity to a lattice, it was corruptly called the *red lettuce*, which word is frequently used by ancient writers to signify an ale-house.’ Vide Antiq. Repert. vol. i. p. 50.

Page 389. ‘The barber's pole has been the subject of many conjectures, some conceiving it to have originated from the word poll or head, with several other conceits, as far-fetched, and as unmeaning; but the true intention of that party-coloured staff, was to shew, that the master of the shop practised surgery, and could breathe a vein, as well as mow a beard. Such a staff being to this day, by every village practitioner, put into the hand of a patient undergoing the operation of phlebotomy. The white band, which encompasses the staff, was meant to represent the fillet, thus elegantly twined about it.’ ib.

On these, and other points of the like nature, Mr. Brand has given us his own observations, and the sentiments of many preceding writers. His remarks and annotations are far superior to those of his predecessor. And his work, though not an elegant, is a useful compilation, as it contains almost every thing, that could be collected on the subject of Popular Antiquities.

A Voyage round the World, in his Britannic Majesty's Sloop, Resolution, commanded by Captain James Cook, during the Years 1772, 3, 4, and 5. By George Forster, F. R. S. Two Volumes. 4to. 2l. 2s. White, Robson, Elmsly, and Robinson. (Continued from page 221.)

IN our last Review we traced Mr. Forster's narrative to the arrival of the voyagers at O-Taheitee, which they seem to have approached with the greater pleasure, as the health of the crew had suffered considerably during the tedious run from New Zealand, and they had the strongest reason to expect a good

reception from the natives, as well as a speedy recovery. Captain Cook first put into an harbour on the less peninsula of the island, which we are told is governed by its own king, who is only dependent on the sovereign of the greater peninsula. Previous, however, to the anchorage, the voyage was on the point of being frustrated, by the Resolution's striking on the reef of coral-rocks with which O-Taheitee is surrounded; but by the calmness of the weather, and the exertion of every person on board, the ship was fortunately prevented from receiving any damage.

After passing some days in the first anchoring place, which is called O-Aitepeha, they removed to Matavai Bay, on the greater peninsula, where Captain Wallis in the Dolphin, and Captain Cook in the Endeavour, had lain before. Having spent a week at this place, they visited the Society Islands, where they likewise passed some days. The nature of all those Islands appears to be so much the same, with respect to the persons; language, and customs of the inhabitants, that the remarks which our author has made in particular places, may be justly applied to the whole. To follow him closely through the detail, would necessarily carry us far beyond the bounds of our Review; and we shall therefore only inform our readers, that, from the many useful observations he has made, not only his attention, but the judgment with which it was directed, are placed in so clear a light, as to merit the approbation of all who peruse the narrative.

According to Mr. Forster's description of Aitepeha, the country is romantic and beautiful.

'We contemplated, (says he) the scenery before us early the next morning, when its beauties were most engaging. The harbour in which we lay was very small, and would not have admitted many more vessels besides our own. The water in it was as smooth as the finest mirror, and the sea broke with a snowy foam around us upon the outer reef. The plain at the foot of the hills was very narrow in this place, but always conveyed the pleasing ideas of fertility, plenty, and happiness. Just over against us it ran up between the hills into a long narrow valley, rich in plantations, interspersed with the houses of the natives. The slopes of the hills, covered with woods, crossed each other on both sides, variously tinted according to their distances; and beyond them, over the cleft of the valley, we saw the interior mountains shattered into various peaks and spires, among which was one remarkable pinnacle, whose summit was frightfully bent to one side, and seemed to threaten its downfall every moment. The serenity of the sky, the genial warmth of the air, and the beauty of the landscape, united to exhilarate our spirits.

'Our

Our first care was to leave the dry sandy beach, which could afford us no discoveries in our science, and to examine the plantations, which from the ships had an enchanting appearance, notwithstanding the brownish cast which the time of the year had given. We found them indeed to answer the expectations we had formed of a country described as an elysium by M. de Bougainville, (see the English edition, p. 228.) We entered a grove of bread-trees, on most of which we saw no fruit at this season of winter, and followed a neat but narrow path, which led to different habitations, half hid under various bashes. Tall coco-palms nodded to each other, and rose over the rest of the trees; the bananas displayed their beautiful large leaves, and now and then one of them still appeared loaded with its clustering fruit. A sort of shady trees, covered with a dark-green foliage, bore golden apples, which resembled the anana in juiciness and flavour. Betwixt these the intermediate space was filled with young mulberry-trees, (*morus papyrifera*,) of which the bark is employed by the natives in the manufacture of their cloth; with several species of arum or eddies, with yams, sugar-canes, and other useful plants.

We found the cottages of the natives scattered at short distances, in the shade of fruit-trees, and surrounded by various odoriferous shrubs, such as the gardenia, guettarda, and calophyllum. The neat simplicity of their structure gave us no less pleasure than the artless beauty of the grove which encompassed them. The pandang or palm-nut tree had given its long prickly leaves to thatch the roofs of the buildings, and these were supported by a few pillars made of the bread-tree, which is thus useful in more respects than one. As a roof is sufficient to shelter the natives from rains and nightly dews, and as the climate of this island is perhaps one of the happiest in the world, the houses seldom have any walls, but are open on all sides. We saw, however, a few dwellings constructed for greater privacy, which were entirely enclosed in walls of reeds, connected together by transverse pieces of wood, so as to give us the idea of large bird-cages.

On one of his excursions he discovered a little glen between the hills, which is peculiarly grotesque and pleasant.

We continued our walk, but turned towards the hills, notwithstanding the importunities of the natives, who urged us to continue on the plain, which we easily perceived arose merely from their dislike to fatigue. We were not to be diverted from our purpose; but leaving behind us almost the whole croud, we entered, with a few guides, a chasm between two hills. There we found several wild plants which were new to us, and saw a number of little swallows flying over a fine brook, which rolled impetuously along. We walked up along its banks to a perpendicular rock, fringed with various tufted shrubberies, from whence it fell in a chrySTALLINE column, and was collected at the bottom

bottom into a smooth limpid pond, surrounded with many species of odoriferous flowers. This spot, where we had a prospect of the plain below us, and of the sea beyond it, was one of the most beautiful I had ever seen, and could not fail of bringing to remembrance the most fanciful descriptions of poets, which it eclipsed in beauty. In the shade of trees, whose branches hung over the water, we enjoyed a pleasant gale, which softened the heat of the day, and amidst the solemn uniform noise of the waterfall, which was but seldom interrupted by the whistling of birds, we sat down to describe our new acquisitions before they withered.

The character which Mr. Forster gives of the natives of O-Taheitee is far more favourable than what has been drawn by preceding voyagers, at the same time that his method of relating the little incidents and conversations which occurred, serves to confirm the justness of his remarks, by an appeal to the sentiments of the reader. It appears from his narrative, that those people who live in a simple state of civilization are by no means addicted in general to that brutal sensuality which former voyagers have rashly concluded, from the irregularity of a few individuals, to be the distinction of the whole community. O-Taheitee seems more to resemble Phœacia than the island of Circe, and to be the seat of hospitality and friendship, which our author celebrates in many instances. The account of the first meeting with the natives is sufficient to give us a high opinion of their benevolent disposition; and the following passage contains an instance of their hospitality, when Mr. Forster, with two other gentlemen belonging to the ship, were invited by a native of the island to visit his habitation.

‘ We arrived there towards five in the evening, and found it a small but cleanly cottage, before which a great abundance of fresh leaves were spread on a stony place, and a prodigious quantity of the best coco-nuts and well-roasted bread-fruit were laid out in fine order. He immediately ran to two elderly persons, who were busy in frightening the rats from this plentiful store of provisions, and introduced them to us as his parents. They expressed great joy on seeing the friends of their son, and entreated us to sit down to the meal which lay before us. We were at first struck with astonishment on finding it entirely prepared at our arrival, but we soon recollected that our friend had sent off one of his comrades several hours beforehand, very probably with directions to provide for our entertainment. As this was the first regular meal to which we sat down this day, it will easily be conceived that we fell to with a good appetite, and gave infinite satisfaction to the good-natured old people and the generous-minded youth, who all seemed to think themselves happy in the honour which we did to their excellent cheer. With such a venerable pair ministering to us, if I may be allowed to indulge in a poetical

etical idea, we ran some risk of forgetting that we were men, and might have believed ourselves feasted by the hospitable Baucis and Philemon, if our inability to reward them had not reminded us of mortality.'

After relating several examples of the good qualities which they possess, Mr. Forster acknowledges, that a propensity to stealing is pretty general among all ranks of those islanders, and that the character of some individuals is stained with voluptuous indulgence. In apology for the first of those faults, he alledges that the blame lies with the voyagers, who place temptations in the way of the natives too powerful to be withstood. By the same method of arguing, the genial mildness of the climate, and the almost spontaneous fertility of the soil, might be urged in extenuation of the latter.

Besides the observations which relate more immediately to the character of the natives, Mr. Forster has interspersed his account of the transactions at O-Taheitee and the Society Isles, with many interesting remarks relative to their civil and religious customs, the state of arts among them, and the constitution of their government; and where he had nothing to add or correct, he has avoided repeating what has been related by former writers on those subjects.

The two Captains having refreshed their crews the space of a month at the Society Isles, set sail on the 17th of September, 1773, carrying on board several hundred live hogs, which served as provision during another month, and accompanied with two of the natives, one in each ship. The islander who embarked in the *Resolution*, returned to his own country seven months after; and the other was O-Mai, who came to England with Captain Furneaux.

After sailing to the westward fifteen days, they came in sight of the same islands which the Dutch navigator Tassman discovered in the year 1643, and had named the islands of Middleburg and Amsterdam. Mr. Forster informs us that the inhabitants of those islands are nearly related to the people of O-Taheitee, and speak a dialect of the same language. Their disposition likewise was not less inoffensive and hospitable; but the country was not so fertile. They discovered a mercantile turn, by trading incessantly with our people; and many of their arts appeared to be brought to greater perfection than in O-Taheitee; such as music, carving, boat-building, agriculture, &c. From the harmless behaviour and communicative disposition of those people, the navigators named the country the Friendly Islands.

As the season during which the voyagers could continue their researches in high latitudes was far advanced, both ships set sail,

sail, in order to return to New Zealand; but, by a violent storm on the coast of that country, they were the second time separated, and never afterwards rejoined each other. Captain Cook put into Queen Charlotte's Sound on the 3d of November, 1773, and met with the same natives whom he had seen there in June preceding. While his people were employed in repairing the ship's rigging, and refreshing themselves with antiscorbutic greens and fish, they were frequently visited by the natives; of whom one of the parties, which had returned from a fight, brought with them the corpse of an enemy. To ascertain their intention with respect to this object, one of the ship's lieutenants purchased the head, and brought it on board; when at the request of another party of the natives, he cut off a slice, which, after being broiled, they devoured with the greatest avidity, in presence of the whole ship's company; an experiment which proves beyond a doubt, that the inhabitants of New Zealand are anthropophagi. Mr. Forster observes, it would be absurd to suppose that killing men for the sake of feasting on them, has ever been the spirit of a whole nation, because it would be utterly incompatible with the existence of society; and he therefore deduces this custom of the New Zealanders from another origin.

'Slight causes (says he) have ever produced the most remarkable events among mankind, and the most trifling quarrels have fired their minds with incredible inveteracy against each other. Revenge has always been a strong passion among barbarians, who are less subject to the sway of reason than civilized people, and has stimulated them to a degree of madness which is capable of all kinds of excesses. The people who first consumed the body of their enemies, seem to have been bent upon exterminating their very inanimate remains, from an excess of passion; but, by degrees, finding the meat wholesome and palatable, it is not to be wondered that they should make a practice of eating their enemies as often as they killed any, since the action of eating human flesh, whatever our education may teach us to the contrary, is certainly neither unnatural nor criminal in itself. It can only become dangerous as far as it steels the mind against that compassionate fellow-feeling which is the great basis of civil society; and for this reason we find it naturally banished from every people as soon as civilization has made any progress among them. But though we are too much polished to be cannibals, we do not find it unnaturally and savagely cruel to take the field, and to cut one another's throats by thousands, without a single motive, besides the ambition of a prince, or the caprice of his mistress! Is it not from prejudice that we are disgusted with the idea of eating a dead man, when we feel no remorse in depriving him of life? If the practice of eating human flesh makes men unfeeling

ing and brutal, we have instances that civilized people, who would perhaps, like some of our sailors, have turned sick at the thoughts of eating human flesh, have committed barbarities without example amongst canibals. A New Zeelander, who kills and eats his enemy, is a very different being from an European, who, for his amusement, tears an infant from the mother's breast, in cool blood, and throws it on the earth to feed his hounds.

'Neque hic lupis mos, nec fuit leonibus.

'Nunquam nisi in dispar feris.'

HOR.

On the 26th of November Captain Cook, leaving New Zealand, proceeded on his voyage southward; soon after which a combination of distresses took place, that had not been felt during the first season subsequent to the ship's departure from the Cape of Good Hope. The most dreadful of those was the rottenness of their biscuit, of which, during the greatest part of this run, each man had only three fourths of the usual allowance. Happily, however, the scurvy made but little progress, being checked by the use of malt and four-kROUT. The disorders were chiefly violent rheumatisms, in cold weather, and bilious complaints in the more temperate latitudes. At one time Captain Cook's life was despaired of by all on board; but he recovered by means of hot baths. Notwithstanding the complicated distresses and dangers, the voyagers penetrated so far as $71^{\circ} 10'$ of South latitude; on which run they spent fourteen weeks, without being in sight of land. The first which they fell in with was a small island, discovered in 1772, by Jacob Roggwein, a Dutch navigator, and named Easter Island. They obtained but little refreshment from a spot which appears to be ravaged by volcanoes, and where seven or eight hundred wretched mortals lead a most miserable life. The following account which Mr. Forster gives of those people, will introduce them to the acquaintance of our readers.

'The barren refractory soil of their island, the scarcity of domestic animals, and the want of boats and proper materials for fishing, all concur to render their means of subsistence extremely difficult and precarious. Yet the desire of possessing the new toys and curiosities which strangers bring among them, hurried them away, and prevented their reflecting on the urgency of their own most natural and unavoidable wants. In this, as in numberless other circumstances, they agree with the tribes who inhabit New Zealand, the Friendly and the Society Islands, and who seem to have had one common origin with them. Their features are very similar, so that the general character may easily be distinguished. Their colour, a yellowish brown, most like the hue of the New Zealanders; their art of puncturing, the use of the mulberry-bark for clothing, the pre-

predilection for red paint and red dresses, the shape and workmanship of their clubs, the mode of dressing their victuals, all form a strong resemblance to the natives of the islands above mentioned. We may add to these, the simplicity of their languages, that of Easter Island being a dialect which, in many respects resembles that of New Zealand, especially in the harshness of pronunciation and the use of gutturals; and yet in other instances, partakes of that of Taheitee. The monarchical government likewise strengthens the affinity between the Easter Islanders and the tropical tribes, its prerogatives being only varied according to the different degrees of fertility of the islands, and the opulence or luxury of the people. Easter Island, or as the natives call it, *Waihu*, is so very barren, that the whole number of plants growing upon it does not exceed twenty species, of which far the greater part is cultivated; tho' the space which the plantations occupy is inconsiderable, compared with that which lies waste. The soil is altogether stoney, and parched by the sun, and water is so scarce, that the inhabitants drink it out of wells which have a strong admixture of brine; nay, some of our people really saw them drink of the seawater when they were thirsty. Their habit of body must, in some measure, be influenced by these circumstances; they are meagre, and their muscles hard and rigid; they live very frugally, and, in general, go almost wholly naked, only covering the head, which is the most sensible of heat, with feathered caps, and puncturing or daubing the rest with colours. Their ideas of decency are, of course, very different from those of nations who are accustomed to clothing. They cut short their hair and beards from motives of cleanliness, like the people of Tonga-Taboo, but fortunately seemed to be less subject to leprous complaints. It is easy to conclude, that the king of such a people cannot have great and conspicuous advantages over the commonalty, nor did our party observe any thing of that kind. The religion of the Easter Islanders is still wholly unknown to us, because abstract ideas are not to be acquired in so short a time as our stay. The statues, which are erected in honour of their kings, have a great affinity to the wooden figures called *Tee*, on the chief's marais or burying places at Taheitee; but we could not possibly consider them as idols, though Roggewein's people would pass them for such upon us. The fires which the Dutch interpret as sacrifices, were only made use of by the natives to dress their meals; and though the Spaniards suspected them to be a kind of superstition, they were, perhaps equally mistaken, because the scarcity of fuel obliged the inhabitants to be careful of it, and to prevent their provisions being uncovered after they had once been put under ground with heated stones.

' We are unacquainted with the amusements of the people of Easter Island, having never seen them engaged in any kind of diversion, nor taken notice of a single musical instrument among them.

them. They cannot, however, be entire strangers to amusements, since Maròo-wahai, who slept on board, talked a great deal of dancing, as soon as we had quieted his fears with respect to the safety of his person. The disposition of these people is far from being warlike; their numbers are too inconsiderable, and their poverty too general, to create civil disturbances amongst them. It is equally improbable that they have foreign wars, since hitherto we know of no island near enough to admit of an intercourse between the inhabitants; neither could we obtain any intelligence from those of Easter Island upon the subject. This being premised, it is extraordinary that they should have different kinds of offensive weapons, and especially such as resemble those of the New Zealanders; and we must add this circumstance to several others, which are inexplicable to us in their kind.

[To be continued.]

Memoirs of the Marchioness de Louvoi. In Letters. By a Lady.
3 vols. small 8vo. 7s. 6d. sewed. Robson.

WHEN literary correspondence is maintained with sentiment and vivacity, it may justly be considered as a species of writing well adapted to the purpose both of entertainment and instruction; especially if the subject of it be the history of persons to whose characters we are previously introduced. We then regard the several parties, in some degree, as of our acquaintance, and become the more interested in whatever concerns them. The production now before us is happily founded upon this plan, with the additional advantage, that it contains the correspondence of persons of merit, elegance, taste, and discernment, exemplified not only in the narrative of domestic life, but in the description of some celebrated places, and in historical anecdotes.

As a specimen, we shall present our readers with the following Letter, which is casually selected.

LETTER X.

From the Marquis of Epsom, to Sir John Bolton.

Dear Bolton,

As you are now going to Bath, I have a request to make, the execution of which I know will give you great pleasure, from your friendship for me:

I have repined at your silence for some time past, and yet would not come to an *eclaircissement*. How many uneasy minutes does our pride produce us! As persons have become stupid by imitating too assiduously the gestures of folly, so have I become inconsiderate from falling in with the humour of my associates. But although I neglected your friendly counsels, I have been more *weak* than *wicked*, and more *frail* than *culpable*. Happy are those who go on for a time,

time inadvertently, if, when they reflect, they find not reason to reproach themselves.

‘ You know Miss —, who is now at Bath, has lived with me for sixteen months, and I have every reason to believe her happiness depends on the continuation of my passion, which is now no more. I feel sensibly for what she must suffer; but it is absolutely necessary for my future plans, our connection should be at an end. To see grief painted on her fine face, or expressed in her words, would affect me very sensibly; and I look forward to the uneasiness she will suffer on my account, with anguish of heart. It is with the utmost concern I can resolve to give pain to one who deserves every thing from me.

‘ I have out-lived my attachment for her, but I can never out-live the sentiments of humanity, which should never end but with life itself.

‘ Will you, my dear Bolton, break this matter to her with the greatest gentleness, lest it should wound her sensibility. In a pecuniary way it cannot affect her; I rendered her independent before she lived with me. As she was connected with lord Filligree before me, I should be acquitted at the tribunal of the world; but that is not sufficient for me! My feelings for her are yet too strong not to tincture my mind with disquietude, if my estrangement should produce in her any symptoms of despair: and I must know her mind is restored to tranquility before I can deliver myself over to a new passion, and before I can address the woman I adore. True love, as it can never be inspired by any thing but the opinion of real merit, is ever founded more on the perfections of the mind, than the charms of the person: and it can never be wholly self-interested, as the securing the happiness of the person beloved is always one of the chief ends it proposes. I must therefore know well the situation of my own heart, before I can hazard the happiness of an amiable woman, by involving her in my extravagancies.

‘ Are there not, my dear friend, some secret and unknown cases, some exquisite and sympathetic qualities, either mental or corporeal, which attract, by a subtle and irresistible energy, certain persons whom a congeniality of soul has formed to delight each other? There is a wide difference between heat of blood, and the glowing ardour of a well regulated affection; between the tumultuary starts and sallies of the animal spirits, and the calm flame of love. The last, I think, I feel very sensibly for lady Juliana Danvers.—To the greatest beauty and elegance of person, she has the finest understanding, and the most exquisite sensibility: this quality is not confined to any particular attitude, feature, or look, but is diffused all over her, and may be as perceptibly discerned in the movement of her hand, as in the changes of her eye. I enjoy the happiness of sitting beside her, of regarding every alteration in her countenance, and attending to the accents of her tongue.

‘ But you must have perceived all this! I flatter myself she is not insensible to my silent homage; more truly flattering than a volume of compliments.

‘ Love has no alliance with loquacity: wit and passion are intirely inconsistent—when the affections are moved there is no room for the imagination; and none but narrow souls find limits in love.

‘ I have shewn your friend Mr. Otway all the attention in my power: I do not believe he has a fault, except that of appearing what he is not.

‘ Born with simplicity, courtesy, and a moderate understanding ; if he had not pretended to superiority he had escaped the mortification of seeing himself ridiculous. I do not imagine he can profit by the opportunities the great connections his money affords him.

‘ Certain privileges are only suited to particular characters, and can never produce any good effect, unless they derive their power from some in-bred gift, and flow directly from the genuine source of nature.

‘ There is nothing so ridiculous as imitating others, in either what is inconsistent with our genius, or above our capacities. Is it not as absurd as to see knives, axes, scissars, and saws represented in a metal (gold) which can bear no edge. Different abilities must find different tasks. It was a very judicious observation of the duke de Rochefoucault, that we never expose ourselves from our real, but from our affected character : for this reason a man should always consider his particular genius, and never let his vanity get the better of his judgment. Wycherly, one of the best of our comic writers, left the drama, where he had acquired so great and so just an applause, to write bad poetry : and Congreve, who will always be esteemed by those who have a polite taste in comedy, could not forbear writing a tragedy little better than those of our worst writers. This leads me, my dear Bolton, to assure you, it was not from being inebriated in pleasures that prevented me from attempting (as you insinuated) to distinguish myself in parliament, but from a knowledge of my deficiency of talents. And lest I should happen to succeed no better than *Æsop’s ass* in the fable, who, exposed himself to ridicule, by pretending to imitate the tricks of the lap dog.

‘ Genius is like soil. When the Dutch began to form their vineyards at the Cape of Good-Hope, they procured plants from those cantons which enjoyed the greatest reputation for their vines ; but after many fruitless attempts to produce, at the extremity of Africa, the wines of Burgundy and Champagne, they applied to rearing the plants transported from Spain, the Canaries, and the Levant, where the climate is more analogous to the Cape.

‘ Indifference for the esteem and approbation of men is commonly a secret reproach of conscience, which does itself justice, but finds itself worthy of it.

‘ Tully says “ it was the concurrent approbation of the good, the uncorrupted applause of the wise, that animated the most generous pursuits of the ancient Greeks and Romans.” They who have lost the fear of being contemned, most generally deserve to be so. And he who can acquiesce in another’s thinking meanly of him, betrays an equal want of regard for him, and of respect to himself. With this view, my dear friend, I acquaint you with my sentiments.—Were I of mean extraction, to fail either in a public reputation, or private virtue, the disgrace attending it would only be local : but if one of my high rank, degenerates from the steps of his ancestors, he not only stains the honour of his pedigree, and makes no progress, but also loses what is already acquired.

‘ The great and virtuous actions of progenitors look with a twofold aspect upon their posterity ; for when the vices or weakness of the latter appear in the same degree of opposition with the merits of the first, the praise of the father becomes a satire upon the son, and that title which was the glory of one, turns to a severe libel upon the other.

‘ I depend not on the applause of the vulgar ; such, indeed, by deviating from the political sense of words, have their sight strangely dazzled by looking up at things, though ever so little above them. They are apt enough, though persons of tolerable good sense, if in middle life, to be deceived in their notions of people of a certain rank, who, like other idols, are worshipped—because they are not known. The title of Lord conveys to persons, without reflection, a superiority in natural endowments, as well as fortune ; it not only gives a sanction to all the silly things that a lord himself may utter, but, such is the power of nobility, it elevates them into sense ; and the inconsiderate judges conclude, “ it is not he that nods, but they that dream.”—With such only has the talents of your friend any chance of receiving suffrage,—an applause his mind is superior to being flattered by. And too often, by aiming at things above us, we lose those which are our undoubted right. I shall impatiently wait your answer, and am ever, with great esteem,

dear Bolton,

yours to command; EPSOM.’

If we might form a conjecture from the strain of sentiment, the knowledge of the world, the judicious observations on life, and the acquaintance with ancient writers, displayed in this work, we should suspect it to be the production of the same ingenious lady who lately favoured the public with the Letters of a Duchess.

A Letter to Adam Smith, LL.D. on the Life, Death, and Philosophy of his Friend David Hume, Esq. Small 8vo. 1s. Rivington.

A Short but comprehensive summary of the doctrines which compose Mr. Hume’s philosophical system, is given by Dr. Beattie in his Essay on Truth (page 160, & seq.) with proper references to those parts of the philosopher’s works, where such doctrines are to be found. It is drawn up with an accuracy, and fidelity, which have never been questioned. Even Mr. Hume himself, who would not, for many reasons, have suffered any imposition on the public in this matter, did not, neither do any of his friends, deny that it contains his sense, and that it is a very faithful abridgement of the original.

This summary (from whence an extract is made in the work before us) may be sufficient for the information of those, who not having leisure, or inclination, or patience, or dexterity to decypher large volumes, drawn out in all the forms of metaphysic, and written in a language hardly intelligible, but to those who are philosophers by profession, may yet wish to know the nature and value of those discoveries, with which so famous an author, and so perfectly wise, virtuous, and benevolent a man, has enriched the world.

The belief of a God, and of a future state of rewards and punishments, is, at times, apt to create, especially in weak minds, some little restraint upon their actions, some small interruption to their pleasures, or some slight disturbance to their repose. It
will

will be a comfort to them to find, 'that these things have no existence; that what a man calls his soul, especially if it should happen to belong to a philosopher, is not, he is sure, (and it is the only thing of which he can be sure) the same this moment, that it was the last; nor consequently punishable at one time, for crimes committed at another; that it is not one, but many things, and that it is nothing at all; that every human action is necessary, and could not have been different from what it is; that adultery must be practised, if men would obtain all the advantages of life; and that it is equally *immoral* to want honesty, to want understanding, and to want a leg.'

These are a few of the sublime discoveries brought to light by this great philosopher; equally to his own honour, and to the advantage of society.

There are however men, on whom these benefits are thrown away. There are men too blind to see, or too ungrateful to acknowledge, the merit and utility of the philosopher's labours. They can discover no marks of wisdom in the composition of his nostrums; nor of honesty, in the endeavour to cram down their throats a pestilent drench, that will, as they contend, infallibly destroy them.

The author of the little tract before us, who subscribes himself a Christian (a sect, it seems, not yet entirely abolished in Britain) professes himself of these sentiments. He expostulates very warmly with Dr. Adam Smith, for *advertising* the world, apparently with a view of raising the reputation, or promoting the sale of these nostrums, that Mr. Hume took them himself, and particularly in his last illness; that they agreed with him remarkably well; and that "he always considered Mr. Hume, both in his life time, and since his death, as approaching as nearly to the idea of a *perfectly wise and virtuous man*, as perhaps the nature of human frailty will permit."

This, it must be acknowledged, is a very artful, though indirect method of recommending Mr. Hume's philosophy to the favour of the public.—Was that philosophy indeed replete with the absurdity and mischief imputed to it; was it really true, that it tends to subvert the foundations of human knowledge, and to poison the sources of human happiness, as our author pretends it does, we could not, altogether, blame him for the part he takes; nor could we, on that supposition, absolutely exculpate either Mr. Hume, or his panegyrist, for their endeavours to propagate it.

But be this as it may, the Letter to Dr. Smith is very well calculated to answer the ends, which the writer had in view. It abounds with strokes of humour, and with the most happy allusions to the peculiar tenets, and circumstances of the philosopher, or to the conduct of his encomiast. To give our readers an idea of the performance, and the entertainment to be expected from it, we have selected the following passage.

‘And now, sir, will you give me leave to ask you a few questions? Why all this hurry and bustle, this eagerness to gratify the pretended “impatience of the public,” and satisfy it, that our philosopher lived and died perfectly composed and easy? Was there, then, any suspicion in *Scotland* that he might not, at times, be quite so composed and easy as he should have been? Was there any particular book ever written against him, that shook his system to pieces about his ears, and reduced it to a heap of ruins, the success and eclat of which might be supposed to have hurt his mind, and to have affected his health? Was there any *author*, whose *name* his friends never dared to mention before him, and warned all strangers, that were introduced to him, against doing it, because he never failed, when by any accident it was done, to fly out into a transport of passion and swearing? Was it deemed necessary, or expedient on this account, that he should represent himself, and that you should represent him, to have been perfectly secure of the growth and increase of his philosophic reputation, as if no book had been written which had impaired it; it having been judged much easier to dissemble the fall of Dagon, than to *set him upon his stumps again*. I am a *South Briton*, and, consequently, not acquainted with what passes so far in the opposite quarter. You, sir, can inform us how these things are; and likewise, when the great work of *benevolence* and *charity*, of *wisdom* and *virtue*, shall be crowned by the publication of a treatise designed to prove the *soul’s mortality*, and another to justify and recommend *self-murder*; for which, without doubt, the present and every future age will bless the name of the *gentle* and *amiable* author.’

‘By way of contrast to the behaviour of Mr. Hume, at the close of a life passed *without God in the world*,’ the author lays before Dr. Smith and the public, ‘the last sentiments of the truly learned, judicious, and admirable Hooker; who had spent *his* days in the service of his Maker and Redeemer.’ But we have not room for the quotation, which is excellent. He then takes his leave of Dr. Smith in the following manner.

‘Dr. Smith, when the hour of his departure hence shall arrive, will copy the example of the *believer*, or the *infidel*, as it liketh him best. I must freely own, I have no opinion of that reader’s *head*, or *heart*, who will not exclaim, as I find myself obliged to do, “Let me die the death of the *righteous*, and let my last end be like *his*!”

FOREIGN ARTICLES.

Théorie des Traités de Commerce entre les Nations, par M. Bouchaud, &c. 12mo. Paris.

THE theory of commercial treaties between different nations appears to have never been professedly treated by any French writer before our author, and but rarely by those of other nations. It is here minutely discussed in fifteen chapters. A sixteenth contains the necessary proofs; and the notes and illustrations are placed at the end of the several articles to which they refer.

There are commercial treaties of various sorts. Some resemble associations, as the famous league of the Hanse-towns; others are only calculated for the protection of the trade and navigation of the contracting

trafficking states. Some engage the parties to some positive performance, over and above the allowance of natural liberty; by others, on the contrary, that liberty is, in some measure and respects, limited and abridged.

Were any nation to assume the sovereignty of the sea, and preclude all other nations from the freedom of navigation, a discussion of the nature of these various commercial treaties would be useless; as on the other hand, if no nation had any property in, or any dominion over the sea, the freedom of maritime commerce would be altogether unlimited and uncontrouled.

M. Bouchaud traces the claims to the empire of the sea so far back as the reign of Minos II. king of Crete, or some years before the Trojan war. That maritime empire was afterwards successively contended for by the Athenians and the Lacedæmonians, and many other nations. According to the ancient Roman lawyers, not only the use of the sea, but that of the sea coasts also, belonged, by the law of nature, to all the world in common. But this opinion was afterwards changed with the Roman government. The Roman emperors assumed to themselves the sovereignty of the sea; and the Roman lawyers conformed their language to the pretensions of their emperors.

But it is chiefly among modern nations that this great question has been canvassed and debated by eminent writers, who on this occasion evinced more patriotic zeal than love of truth. Grotius, in his *Mare Liberum*, warmly asserted the freedom of navigation; which was as warmly disputed by Selden in his *Mare Clausum*. Pontanus and Puffendorf, who had their partizans too, steered a middle course, and endeavoured to settle the important dispute by means of some distinctions. Mr. Bouchaud however remarks, that whoever was not misled or biased by an immoderate zeal for his own country, declared for Mr. Selden's sentiments.

There is then, with regard to the sea, a kind of property arising from natural possession, conferred by occupation, permanent, and productive of several remarkable effects, especially at present, when a right of entering into engagements concerning a free navigation, is generally allowed on all hands.

This freedom of navigation is the first and chief object of commercial treaties; it is expressly stipulated in many, confined and limited in some. In cases of emergency, sovereigns often, by what is termed the *jus angarium*, press such foreign vessels as happen at such critical conjunctures to be in their harbours, for a time, into their service, and employ them to transport provisions, ammunition, or troops.

In order to secure navigation against the depredations of pirates, and to lessen its dangers and losses from shipwrecks, various measures are required, and taken by commercial nations. The barbarous custom of plundering wrecked vessels with impunity, or even of confiscating the goods saved on these distressful occasions, has for a long time prevailed in many nations, to the disgrace of humanity, even after those excesses had been prohibited by the positive laws of some sovereigns. But when we are told that '*Aujourd'hui même, dans plusieurs endroits de l'Allemagne les pasteurs ne se font point un scrupule de prier Dieu en chaire qu'il se fasse bien des naufrages sur leurs côtes,*' we cannot forbear pitying the prejudice of an able writer, capable of crediting and spreading a tale so false and scandalous, since we are confident that the rights and duties of humanity

on such occasions are at present no where better understood and respected than in Germany.

Maritime commerce is also greatly advanced and facilitated by the institution of admiralties and of commercial companies; by particular mercantile courts of justice; by the appointment of consuls in foreign countries, who being entrusted with concerns of their sovereigns, though no public ministers, are in a certain degree under the protection of the law of nations.

Another essential article is, good marine laws. The Rhodian laws were highly extolled for their wisdom by the ancients; but as that wisdom is not very conspicuous in the laws compiled and published under that title, Mr. B. thinks that the genuine Rhodian laws are lost, and that those which are now extant were forged by some Greek writer of the lower empire, perhaps by one Docimus. Next to these, the most famous maritime laws throughout the north of Europe are those of Wisby, so called from the name of the capital of the island of Gothland; they are a supplement to the Rôle of Oleron; on the laws of Wisby the maritime laws of the Hanse Towns were founded; and they are still observed in Holland, in all cases where they have not been expressly repealed by some positive statute.

The collection of precedents and customs known under the title of *Consulat de la Mer*, was first adopted by the Spanish sea-port towns, and thence passed into most commercial places of Italy and the islands in the Archipelago. New regulations however were afterwards introduced; in Spain by Charles V. and Philip II. in France by Lewis XIV. and in most other states by their respective governments.

As treaties protect the natural liberty of trade and navigation, so they also frequently restrain it, either by confining navigation to a certain compass, or to a certain course, or by prohibiting the trade in certain goods. Thus the dealing in certain articles with foreign or barbarous nations was at Rome prohibited by several laws; and thus the foreign trade has also been confined by modern European nations.

There are even cases when the natural liberty of commerce with some nations ceases altogether. That the subjects of a state may be forbidden to carry on any commerce with its enemies, admits no doubt; but whether such a prohibition is to be extended to the allies of that state, or to neutral powers, is a question that has been warmly debated by writers on the laws of nations, and often occasioned disputes between sovereigns themselves.

An enemy may by commerce be furnished with three distinct sorts of commodities. 1. With such as are of use only in war, as arms, &c. and with regard to those, it is generally allowed that a nation may consider and treat those as enemies who furnish her enemies with arms, &c. 2. With articles of consumption and luxury, less fit to increase than to impair the strength of an enemy: and it is no nation's interest to grudge those importations of her enemies. 3. Or with articles useful both in war and peace, as money, provisions, ships, &c. If in the state of war every mean of defence is lawful, a sovereign may use every expedient without which he cannot preserve or recover his rights, and remove all the obstacles opposed to his defence; consequently intercept the provisions, money, ships, and vessels sent to an enemy. For the same reason he may also by every means obstruct his enemy's commerce with a friendly nation, provided he respects her territory.

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The ships of friendly nations are seized, when found either to carry to an enemy goods by which his strength may be increased or repaired; or to carry prohibited commodities to the subjects of the state. In such cases not only the goods are seized, but the ships are condemned as lawful prizes. But if the goods are confiscated for having not been duly entered, or for defrauding the revenue, the confiscation extends not to the vessels; because custom-house duties are not exacted from the ships but from their cargoes: as on the other hand the law of confiscation enacts with respect to prohibited goods, that they must not be imported, and consequently extends to the vessels by which they are imported, whenever these vessels have been freighted by their owners themselves with prohibited goods.

But are unprohibited goods also liable to confiscation, when found together with prohibited ones? Many of the French kings have declared for the affirmative; whence the common saying in France, '*que la robe d'un ennemi confisque celle de l'ami.*' Yet though a general confiscation may in such cases be denounced, it appears not just to confiscate together with the vessel and the goods prohibited by law, those that are not prohibited; and this principle of equity has accordingly been adopted by many nations of Europe, and in many decisions of the French tribunals.

It cannot be expected that the laws of all nations should agree in deciding who is to profit by the confiscations. Friendly vessels freighted with prohibited goods are either seized by men of war, or by privateers fitted out under commissions from government, or by merchantmen formed into fleets for their own defence. In the first case, the whole prize belongs to government, though part of it is usually left to the crews, in order to their encouragement. In the second case, the greater part of the prize belongs to the privateers, and the remainder goes to government. In Italy, one third goes to the owner of the conquering vessel, another third to the owners of her cargo, and the remaining third to the crew. In Spain, part of the prize goes to the king, another to the general admiral. In France and in Holland, government first of all takes one fifth of the whole, and of the remainder one tenth belongs to the grand admiral. In the third case, the prize was either made by the whole combined fleet of merchantmen, and then the associated vessels share the money arising from its sale; or it was taken by one or two of its vessels; and then the prize is shared only by the captains and crews of the conquering vessels, according to the rates of their respective pay.

In order to insure the execution of commercial treaties, sovereigns sometimes erect fortresses in distant countries to which their subjects trade. These treaties are sometimes so equivocal, that it is rather difficult to determine whether they have been violated or not by one of the contracting parties. In such cases it would be cruel, and often fatal, instantly to fly to arms. The ancients used three expedients for settling the disputes, either by a friendly conference between the parties, by arbitration, or by casting lots. The only expedient employed at present, is negotiation; but the most effectual mean for insuring the performance of commercial treaties, is to keep up a respectable fleet.

The right of reprisals, though authorised by the law of nations, often serves only to exasperate the parties, and is besides liable to be carried too far. Yet if every fair and rational mean for insuring the execution of commercial treaties should prove ineffectual, there is

no other method left for enforcing them than that wretched one of war.

The author has combined an extensive knowledge of ancient and modern laws and customs with judgment, precision, and perspicuity.

Lettres de Madame de Sevigné au Comte de Bussy Rabutin.
12mo. Paris.

THESE letters were originally written from 1663—1691, and have been often since reprinted in the collection of count Bussy's Letters. They are here separately published, with such of the count's letters as were thought necessary for understanding those of his sprightly and amiable correspondent; and contain many anecdotes and sensible reflections, with some affecting ones. Even this virtuous lady, it seems, could laugh at the violent conversion of the hugonots, first driven by dragoons into catholic churches, where F. Bourdaloue afterwards told them from the pulpit the reasons of their conversion to the catholic faith: and she speaks of the extirpation of protestanism by count Grignan, her son in law, as of a task which the poor persecuted protestants ought not to have obstructed by their flight. '*Maligne cultrum accipiebant*,' remarks a judicious critic on this cruel effect of an intolerant religion, by which the affections of humanity are, even in enlightened and good natured minds, thus silenced and suppressed.

FOREIGN LITERARY INTELLIGENCE.

Histoire des Plantes Vénéneuses de la Suisse. Par M. P. R. Vicat. Yverdon.

AN interesting work for physicians and botanists, yet sufficiently plain for popular use.

Les Arrêts d'Amours, avec l'Amant rendu Cordelier, à l'Observance d'Amours; par Martial d'Auvergne, dit de Paris, &c. 2 Vols. 12mo. Yverdon.

A republication of an ancient, whimsical, and entertaining book, *De Generis Humani Varietate nativa.* 8vo. Goettingæ.

An entertaining and instructive subject, judiciously treated by professor John Frederick Blumenbach.

Essai sur la Santé et sur l'Éducation Médicinale des Filles destinées au Mariage. Par M. Venel, M. D. Yverdon.

"La délicatesse, says Mr. J. J. Rousseau, n'est pas la langueur, & il ne faut pas être mal saine pour plaire." Dr. Venel reflects with concern on the increasing delicacy of the constitution of the fair sex, endeavours to discover its causes, and proposes the means he thinks proper for remedying it, in this instructive and interesting performance.

Instruction familière sur l'Éducation des Vers à Soie. 8vo. Geneve.

Mr. Joseph Breganti, the author of this short, plain, practical, and useful treatise is a professed teacher of the method of rearing silk-worms, and appears to be a complete master of his subject.

Nova Chrestomathia tragica Græco-Latina. 8vo. Goettingæ.

The Chæphoræ of Æschylus, the Electra of Sophocles, that of Euripides, and Seneca's Agamemnon, very accurately and elegantly printed from the best editions.

Lettre

Lettre d'un Medecin de Montpellier à un Magistrat de la Cour des Aides de la même Ville, sur la Medecine Veterinaire.

Seconde Lettre, contenant la Bibliotheque Veterinaire. 8vo. Montpellier.

Containing some valuable observations.

Introduction à l'Histoire Naturelle & à la Géographie Physique de l'Espagne, traduite de l'Original Espagnol, de M. Guillaume Bowles, par M. le Comte de Flavigny. 8vo. Paris.

An important accession to the study of natural history.

MONTHLY CATALOGUE.

P O E T R Y.

Old Ballads, historical and narrative, with some of modern Date; now first collected, and reprinted from rare Copies with Notes. 2 Vols. 8vo. 8s. sewed. Evans, Strand.

IF the present age is disgraced by a multitude of new and worthless productions, we may justly say that it is likewise distinguished by the revival of ancient pieces, which are truly valuable appendages to English literature. The success of Dr. Percy's collection of old ballads has instigated Mr. Evans to furnish that supplement to it which is at present under our consideration; and with pleasure we recommend his work to our readers, as every way deserving their patronage and attention. We cannot indeed join with Mr. Rowe, who in his prologue to *Jane Shore*, without exception declares that

‘ These venerable ancient song-enditers

Soar'd many a pitch above our modern writers;’

because he has certainly said what he neither believed himself nor could have wished his audience to believe. Nevertheless, the pieces contained in miscellanies of this kind are to be regarded as repositories of transient manners, fugitive customs, and obsolete language. Beheld in that point of view they have a decided value; and we sincerely wish all editors like the present one (who perpetuate in volumes such reliques of antiquated poetry as would otherwise be lost in the course of another century) those emoluments which they have a right to expect on account of their zeal to preserve the early efforts of the British muse, their taste and judgment in selection, and their expence and elegance in publication.

Poemata Latine partim scripta, partim reddita: quibus accedunt quædam in Q. Horatium Flaccum Observationes criticae. A Gilb. Wakefield. 4to. 3s. 6d. White.

This publication consists of twelve or fifteen original pieces, a translation of an Ode on Winter in Fawkes's Poems, of David's Lamentation, of Job xxix. of some of the Psalms, of the Lord's Prayer, of two or three Sonnets, and of Gray's Elegy.

At the conclusion, the author has subjoined some critical remarks on several passages in Horace.

Some of these pieces were written when the author was only fifteen;

fifteen; and discover an elegance of taste, which does honour to so young a writer.

Nummus Splendidus. 4to. 1s. Crowder.

A translation into Latin hexameter of the poem entitled, *The Splendid Shilling*; executed with dexterity, and accompanied with the English on the opposite page.

Horatio and Amanda, a Poem. 4to. 1s. Robson.

This poem celebrates the personal accomplishments and catastrophe of two unfortunate lovers, and is written in agreeable versification.

The First of April: or, the Triumphs of Folly: a Poem. 4to. 2s. 6d. Bew.

Another poetical excursion of the author of the *Diaboliad* into the regions of fancy, where he entertains us with a variety of splendid scenes, intermixed with personal satire against particular characters.

An Epistle from Shakespeare to his Countrymen. 4to. 1s. Richardson and Urquhart.

This little poem is by no means devoid of elegance. The flattery contained in it is directed to a quarter where it will not prove unacceptable.—This publication likewise contains thoughts upon the immortality of the soul, and an imitation of a passage in Grotius. The former of these is above mediocrity.

N O V E L S.

Charles and Charlotte. 2 Vols. Small 8vo. 5s. sewed. Lane.

A collection of letters between different persons, but containing chiefly the correspondence of Charles and Charlotte, after the latter had, from motives of penitence, renounced an illicit connection, in which they had lived some time. The letters on this subject, particularly, are full of tenderness and sentiment, displaying in those of Charles, all the ardour and solicitude of the lover, and on the side of Charlotte, an inflexible adherence to the virtuous resolution which she had formed.

The History of the Curate of Craman. By an Unbeneficed Clergyman. 2 Vols. 12mo. 5s. sewed. Johnson.

The scene where we first become acquainted with the hero of this piece is at a school in Yorkshire, whence we are conducted to the university of Aberdeen, and entertained on our route with descriptions of various places and characters, which though, in our opinion, not entirely just, are generally represented in a lively manner. The narrative is interspersed with a variety of epifodical digressions, and some little effusions in poetry. From the whole there is ground to expect, that by such productions as the present, this unbeneficed clergyman may be enabled to keep himself in a tight gown and cassock, and a clean band on Sundays, till he becomes a beneficed member of the church, which we wish soon may be the case.

POLL

P O L I T I C A L.

Letters from the Marquis de Montcalm, Governor-general of Canada; to Mess. De Berryer and de la Molé, in the Years 1757, 1758, and 1759. 8vo. 1s. Almon.

We find from those Letters, which appear to be genuine, that so early as the year 1757, the marquis De Montcalm, who was the French governor-general of Canada during the last war, predicted a revolt of the British colonies in America, in consequence of the spirit of independence which he observed them betray even at that time. The Letters contain many rational observations on the state of Canada at the period when they were written, and are presented to the reader both in English and French.

A Speech to the People of England. 4to. 1s. Nourse.

A candid appeal to the people on the subject of the American war; in which the necessity of it is vindicated against the advocates for the colonists, but by arguments which have been frequently repeated.

The Double Delusion; or Faction the Cause of all the Confusion. 8vo. 6d. E. Johnson.

It may be sufficient to give the character of this pamphlet as it is drawn in the author's own words; 'A joco-serious review of our American embroilment.'

A short Account of the Motives which determined the Man, called John the Painter; and a Justification of his Conduct; written by himself. 4to. 1s. Williams.

The repentance said to be expressed by John the Painter immediately before his execution, being inconsistent with a justification of the atrocious crime which he had attempted to commit, we must consider this production as spurious, till there appears sufficient evidence of its authenticity.

A Letter from an Officer at New York to a Friend in London. 8vo. 1s. Nicoll.

A flimsy, fribblish, uninteresting performance, without either information or remark; too tedious to have been written by an officer who minded his business, and most probably the effusion of some drawling idler in the capital.

D I V I N I T Y.

Political Lamentations, written in 1775 and 1776. To which is annexed a Political Sermon, preached in the Church of Walsal, Dec. 13, 1776. By John Darwall. 4to. 2s. 6d. Nicoll.

Lamentations in the humble strain of Chevy-chace; and a Sermon not improperly adapted to an illiterate audience.

A Sermon

A Sermon preached in Duke-street Chapel, Westminster, Dec. 13, 1776. By G. Marriott, Rector of Alphamstone, Essex. 4to. 1s. Flexney.

To this discourse the author has prefixed the following title—
 ‘Judgement begun in the house of God, to be finished on its enemies.’—Having considered the enormities of the Church of Rome, and the punishment she may expect, he tells us, that ‘rude and capricious depredations upon the dignity of Christian worship and order, and principles disturbing to monarchy, may well be supposed so injurious to the interests of the reformed churches, as to call down, in due season, the vengeance of heaven, on the same principle, which involves Babylon herself [Rome] in condemnation.’

A Sermon preached at Whitehall Chapel, at the Consecration of the right rev. Father in God Beilby, Lord Bishop of Chester, on Sunday, Feb. 9, 1777. By John Briggs, M. A. 8vo. 1s. Payne.

Mr. Briggs takes this passage for his text: ‘These things I write unto thee—that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness.’ 1 Tim. iii. 14, 15, 16.

St. Paul writes to Timothy, whom he had appointed bishop of Ephesus; and in the 3d chapter gives him directions, relative to the appointment of ministers for the service of the church. There are two reasons, our author thinks, for the apostle’s solicitude for the due appointment of ministers, implied in the text: first, the divine origin, and consequently the infinite importance of the Christian religion; secondly, its mysterious nature, its exceeding in several instances the comprehension, and thwarting the prejudices and passions of mankind. From these two circumstances he very properly and rationally evinces the great usefulness of a Christian ministry.

A Sermon preached before the Governors of Addenbrooke’s Hospital, on Thursday, June 27, 1776, in Great St. Mary’s Church, Cambridge. By John Warren, D. D. Prebendary of Ely. 4to. 1s. L. Davis.

The text, which Dr. Warren has chosen, is this passage in our Saviour’s parable of ‘the great supper,’ 1 Luke xiv. 18.
 ‘They all with one consent began to make excuse.’

The author considers the following pretences, upon which men usually excuse themselves from the practice of charity: that the pathetic exhortations to this duty in the New Testament were particularly adapted to those times of persecution; that public contributions are not consistent with that secrecy, which is en-
 joined

joined us, when we give alms: and that great alterations are made, in our obligations to this duty, by the legal maintenance provided for the poor.—On the last objection he observes, ‘that though two millions of money and upwards are annually raised by the rich, towards the support of the poor, yet so defective are the laws on one hand, in directing a proper application of this immense sum, and so negligent are the officers on the other in distributing it, that many of the poor are starved, many more live in a wretched condition, and the rest, by begging and pilfering, are a nuisance to their country.

The author makes many just and pertinent observations on this head, and then points out some of the reasons, why such establishments as the Addenbrooke Hospital ought to be encouraged; particularly the advantage, which must arise from it, to such as apply themselves to the study of medicine in the university of Cambridge.—A clear, judicious, and manly sermon.

A Funeral Discourse, delivered February 11, 1777, at the Interment of Mr. John Gallway. By William Enfield, LL.D. 4to. 1s. Johnson.

Serious and pathetic reflections on the frailty of human life, deduced from these words of David, ‘There is but a step between me and death.’ 1 Sam. xx. 3.

Biographical Sermons: or, a Series of Discourses on the principal Characters in Scripture. By William Enfield, LL.D. 12mo. 3s. sewed. Johnson.

The author of these Discourses has not attempted to give his readers a complete delineation of characters. He has selected from the history of several eminent persons, whose actions are recorded in Scripture, such incidents only, as appeared to him best adapted to suggest important lessons of morality. He has adopted this mode of address, not only on account of its novelty; but from an expectation, that the interesting scenes, which it has given him an opportunity of describing, will engage the feelings of his readers, in favour of virtue; and also, with a view to lead young persons into a habit of making useful reflections on the actions and characters of men, whether represented in sacred or civil history, or exhibited in real life.

This volume contains twelve discourses on the characters of Abraham, of Jacob, Joseph, Moses, Job, David, Daniel, St. Peter, St. Paul, and Jesus Christ.

The history of these eminent men afford many useful instructions. For example: the circumstance of Jacob’s giving his son Joseph, as a token of his fondness, ‘a coat of many colours,’ exemplifies the pernicious consequences of parental partiality. Joseph’s promotion in Potiphar’s house affords encouragement to servants to be faithful in their stations. His conduct in the adventure of Potiphar’s wife exhibits an amiable pattern of strict honour and uncorrupted virtue. His imprisonment teaches us, that events, which have the most unfavourable af-

aspect, may be productive of the most important advantages. His behaviour towards his brethren, shews the amiableness of a generous and forgiving temper. His publicly acknowledging his family in Pharoah's court, is a useful lesson to those, who despise their poor relations.

Our ingenious author expatiates on these and the like topics, in a manner, that affords us, at the same time, instruction and entertainment.

Christian Memoirs; or, a Review of the present State of Religion in England; in the Form of a new Pilgrimage to the heavenly Jerusalem. By W. Shrubsole. 8vo. 5s. Matthews.

This work is a professed imitation of Bunyan's Pilgrim's Progress. Probus, Resolute, and Friendly, set out on a pilgrimage to the heavenly Jerusalem. They pass the slough of Despond, Mount Sinai, the city of Establishment, Deist-hall, the castle of Scepticism, the city of Vanity, the city of Formality, the town of Illumination, Free-will Forest, the Arbours of worldly Ease, the River of Death, and many other places, where they meet with a great variety of adventures, from which the author takes occasion to mention many persons of note: such as, Mr. Lindsey Woolsey [Mr. Lindsey], captain Harvey [Mr. Harvey], lady Liberal [lady Huntingdon], George Fervidus [Whitefield], &c. Upon their arrival at the celestial world, they are introduced to the throne of Immanuel.

But the most distinguished honours are paid to Fervidus.

—'The chariot of Immanuel moved onwards, and the children of Fervidus followed, giving an amazing loud shout of joy: and the whole host united in the high applause. Thus they entered the pearly gates of the New Jerusalem, and proceeded on to the eternal throne, which was surrounded by a most brilliant rainbow. Immanuel ascended the throne, Fervidus drew near, and prostrated himself before the throne, with all the expressions of adoring love. He was commanded to rise, and prince Paraclete led him, all astonishment, quite up to Immanuel, and placed him at his left hand on the throne.'

By this daring representation, the intelligent reader will at once discover the religious persuasion, and the literary character of the author.

CONTROVERSIAL.

A Second Dissertation upon Heretical Opinions. By John Rawlins, M. A. 8vo. 2s. Rivington.

Mr. Rawlins observes, that the very root, from whence the word Heresy is derived [*αἵρεσις*, *eligo*] shews to what character it ought to be applied; that it properly signifies *volition* or *choice*, and emphatically points out a man, who is governed, not by the sacred rules of reason and religion, but by his own capricious fancy, and the voluntary corruptions of his own heart.

He takes notice of those errors in religion, which have the fairest pretensions to innocence; and those which are attended with the greatest aggravations of guilt. He considers the principal

principal causes of heretical opinions, such as ignorance, indolence, credulity, superstition, pride, passion, prejudice, and prepossession; education, custom, authority; a fondness for innovation, vice, and immorality.

In the subsequent section he gives us a sketch of opinions, adopted by modern writers, which he considers as heretical: such are those, he says, of Chubb, who tells us, that prayer is rather displeasing, than a grateful offering to God*; of Hume, who asserts, that we have no assurance of the existence of the supreme Being, while we argue from the course of nature†; of Bolingbroke, who will not allow the propriety of ascribing moral attributes to the Deity, and treats those as profane, who talk of imitating God in his moral perfections; of those, who acknowledge a general, but not a particular providence; of Lord Shaftesbury, who represents the expectation of a future reward as mercenary, slavish, and disingenuous; of Hobbes, who resolves all moral obligation into the sole will and power of the magistrate; of Mandeville, who maintains, that private vices are public benefits; of lord Herbert, who will not admit, that divine revelation is of any use in the discovery of a future state; and of Bolingbroke, who says, that the ancient theists, polytheists, philosophers, and legislators invented this doctrine; and that the images and descriptions of it in the Scriptures resemble the *mythologia de inferis*, which has been so often laughed at‡.

Mr. Rawlins then examines the excuses, which are generally urged by false christians and avowed unbelievers. And, in the conclusion, addressing himself to the younger students in the university, shews the utility of human learning for the advancement of religious knowledge; and proposes some directions for the avoiding heretical opinions.

This learned writer informs us, that he has some intentions of publishing a third dissertation § upon heretical opinions, in which he designs to shew, that it is the duty of protestants, above all others, to hold fast the profession of their faith, and to guard against the evil contagion of infidelity or heresy; and that the fences, which the church of England has raised against the inroad of errors in religion, are formed with wisdom, candour, and moderation, without any flagrant abuses of authority, or arbitrary infringements upon christian liberty.

Zeal in Religion defended; or an Apology for Dr. C—ke, in a Letter to a Gentleman of S—th P—t—n. 3d.

A despicable apology for turning Methodist.

Two Letters to the Rev. Thomas Coke, LL. D. Curate of South Petherton. By the Rev. John Thomas, Curate of Shepton-Beauchamp. 8vo. 6d. Robinson.

Dr. Coke, as we may collect from this publication, had read lectures at an improper time in the parish church, had opened a

* Posthumous Works, vol. i. p. 283, 284.

† Philosophical Essays, p. 214, 222.

‡ Bolingb. vol. v. 288, 352, 542.

§ Crit. Rev. vol. xxxiv. p. 313.

private conventicle, had attempted to convert a barn into a meeting-house, had introduced Wesley's hymns into the church, had occasioned tumults and divisions in the neighbourhood, &c.

The author of these Letters, who seems to be a quiet, regular, and conscientious clergyman, endeavours to convince the doctor, that these fanatical proceedings are inconsistent with the established rules and orders of the church of England, injurious to true religion, and extremely detrimental to the peace of society.

M I S C E L L A N E O U S.

An Apology for the Life and Writings of David Hume, Esquire, with a Parallel between him and the late Lord Chesterfield; to which is added an Address to one of the People called Christians, by way of Reply to his Letter to Adam Smith, LL. D. small 8vo. 2s. 6d. sewed. Fielding and Walker.

It must be acknowledged that the author of this performance is a *tight hand* at a title-page, and a complete master of those necessary implements in modern book-making, a pair of scissors and a paste-brush.—It is undoubtedly, a piece of literary patch-work, without beginning, middle, or end, and owes its existence to the present popularity of the subject.

A Letter from M. Voltaire to the French Academy, containing an Appeal to that Society on the Merits of Shakespeare. 8vo. 1s. 6d. Bew.

The Letter, of which this is a translation, contains an appeal to the members of the academy on the merits of Shakespeare, a version of whose works has lately been published in France. On this occasion M. de Voltaire appears to be under some apprehension lest the fame of the French poets should be eclipsed by the celebrated English dramatist; for which reason he industriously exposes the blemishes of our immortal bard; but with such an air of triumph as favours too much of prejudice, if not of malignity.

Characters of Eminent Personages of his own Time, written by the late Earl of Chesterfield. Small 8vo. 1s. Flexney.

This small collection, though not void of exceptionable passages, among which is the first sentence in the work *, discovers evident traces of a masterly hand, and may be considered as the most valuable of lord Chesterfield's productions which have hitherto appeared.—The characters are those of George the First, queen Caroline, Sir Robert Walpole, Mr. Pulteney, lord Hardwicke, and Mr. Pitt.

A Book of Instructions, written by Sir Christopher Wandesforde, Knight, to his Heir and Son George Wandesforde, Esq. 12mo. 1s. 6d. Cadell.

Written in the year 1636. The style is antiquated and uncouth; but the advice is good.

* His Lordship there says, 'George the First was an honest dull German gentleman, as unfit as unwilling to act the part of a king, which is, to shine and oppress.'

